

The Expositor

A Journal of Parish Methods

Economy in Church Building

E. B. HURLBURT, Secretary, The Geo. Rackle Sons Co.

The country needs more churches. And it needs better churches. Anyone who has seen the beautiful structures erected for theatrical purposes, for business and for education, must be impressed with the activity of building operations in the secular field, and will note how few, comparatively speaking, really creditable churches are being constructed. By "really creditable" we do not necessarily mean expensive, grand edifices, but we mean churches which are artistic, and designed to serve the purposes of an ecclesiastical building. We mean churches which will not be mistaken for city halls, libraries, schools or movie houses.

Architects are doing their part. At no period of American history have so many trained men given us such good church designs as we are getting right now, so if church building is not what it should be we must look elsewhere for suggestions. Possibly congregations are apathetic, and doubtless some are poor. But those who are actually interested in building projects find that money can often be raised from the most unexpected sources. And the value to a congregation of a new church almost invariably reflects in larger enthusiasms and increased membership.

However, even at the best construction is expensive these days. Labor and materials are higher than a few years ago, and the type of church required needs more money for its erection on account of the room which must be provided for the manifold social, educational and recreational interests which the church encourages. Of course people are earning more than they did formerly, and can give more to the church. This in some degree counterbalances the increased structural costs, but automobiles and other modern expenses take such a percentage of the average man's income, and leave such a small portion for the church, that complaints of low salaries of preachers and diminishing incomes of mission boards are general.

Whatever the causes, economy in the construction of churches probably is being studied as never before. To build a modern church, attractive, providing for all the interests and societies in the local organization, has become a real problem. Building committees spend many anxious hours with architects and contractors, cutting something from the plans here or changing something else there, all to keep the costs down to the amount of available funds. This enforced cheapness has brought about a chain of evils,

including the use of materials of inferior quality, workmanship of poor grade, and a wrecking of architects' designs.

But in some ways it is possible to save money on materials without resorting to inferior substitutes. Brick and Artstone, for instance, may be used instead of more expensive products, and still we can have a good building. Regarding brick little need be said, as everyone is familiar to a greater or less degree with the different kinds, colors and grades of this ancient clay product; but as to Artstone, the case is different. This is a material which, being comparatively modern, is not so commonly known, and yet it is made in about as many shades and degrees of quality as brick.

Artstone is concrete, sometimes made by one process, and sometimes by another, but alike in the fact that the material is cast in moulds which are removed at the proper time and the resultant product finished either by tooling, spraying, brushing, or other special treatment. Each piece of Artstone is made so as to be set in its proper place in the wall without cutting, this feature adding to the general economy of the material.

America's first Artstone was made about sixty years ago by George Rackle, of Cleveland, Ohio. He was a sculptor who, after his graduation from the celebrated School of Fine Arts at Munich, Germany, came to America to practice his art. It was not long before he began to see the necessity of duplicating ornamental carving by methods less expensive than hand work, and thus Artstone came into being.

As time went on the field of the new material was broadened to include plain, as well as decorative, building trim, and Artstone's possibilities became more clearly manifest. Early experiments with different cements, colors, crushed stone and other materials entering into the product showed clearly the direction in which progress was possible. In addition there was study of different methods of casting.

Mr. Rackle's career terminated only after he had seen the Artstone industry well established and in the hands of his sons, who are now carrying on the business he founded; but even during his lifetime other men had started manufacture of moulded concrete, using the same name "Artstone," or sometimes "Art Stone." These terms with various modifications are now generally

understood by those connected with the building industry to refer to high-grade precast concrete which has been specially finished for the sake of appearance and durability.

Artstone is particularly adapted to church window tracery, ornamental pinnacles, finials, entrances, towers, and to all decorative features of a building. It is in ornamental work, in fact, that the largest percentage of saving over the cost of other materials is found.* At the same time, Artstone is used for plainer work, such as cornices,

So well is Artstone adapted to Gothic window tracery that it sometimes seems as if it must have been invented solely for making superior church windows. To explain this more clearly, it may be stated that on account of the curves and cusps into which these window designs are carried, any material which has a grain is bound to show defects sooner or later, as the cross grain is sure to be exposed to the weather. Artstone has no grain, so there is no danger of splitting at the curves. Added to this advantage is the further one of strength,



Artstone Interior
Grace Lutheran Church, Wadsworth, Ohio

buttresses, water table, base, ashlar and the like. Interior arches and columns of Artstone are often seen, as well as communion railings and altars.

Statuary, and the niches in which it is placed, are seen on churches of nearly all faiths in these days. Such architectural embellishment is entirely within the scope of Artstone, as is attested by many fine examples. One might mention here the unusual number of Artstone statues, both on the exterior and the interior, of the new Epworth-Euclid M. E. Church, Cleveland. The First Lutheran Church, Galesburg, Ill., and the First M. E. Church, Warren, Pa., have sculptured tympanums over their main entrances which are noticeably beautiful.

Artstone tracery being reinforced with steel rods. As the mullions in a window stand free, and are usually moulded so as to be rather delicate in section, the importance of reinforcing to withstand wind pressure and other strains can hardly be overestimated. Architects understand so well the special qualifications of Artstone for Gothic tracery that they often specify it for their windows even when using other materials elsewhere.

For somewhat similar reasons balusters are frequently specified of Artstone. Standing free, and supporting a railing which someone may push against, reinforced Artstone balusters, doweled top and bottom, meet such demands as may be

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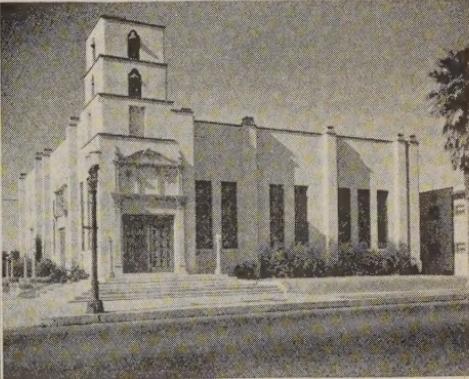
We're Going to Build a New Church

M. S. ALLEN, Youngstown Pressed Steel Company

Here are some notes on which I would base my own suggestions, as a member of the church building committee. We are not going to build a great office building down in the busy center, but rather an efficient church plant to care for an earnest group which we hope and expect will double its numbers within a year or so after completion of our new quarters.

For a church this size, wood-frame and steel-reinforced portland cement stucco is unexcelled — because it is safe, substantial, and beautiful in construction. Its economy allows more money to be spent where it will do the most good.

Linger on that sentence. Folks like to do things when they have the proper equipment for the job. There are not too many persons in your congregation who are capable of bringing those certain results that you want. With proper equipment, the efforts of your key workers can be made doubly valuable. By all means, apply a good measure of your building fund to working facilities, and let the architect know of your intention to do this. Which brings us to consideration of a type of safe, substantial, fire-resistive construction which is most economical and yet which meets every need in the operation of a church plant — the



First Congregational Church, Glendale, California. Carleton Monroe Winslow, Architect.

The building is of wood frame construction, finished with three coats of exterior cement plaster, the finish coat being California Stucco, color No. 88 in trowel texture. The material is applied over stucco mesh with economy nails. In addition to being an outstanding example of architectural merit, the building itself is one of the most pretentious structures of this kind in this section of the country.

At the start, consider the purpose — whether it is to erect a monument, or to build an efficient workshop; whether massive battlements are more to be desired than comfortable interior; whether our church home shall be of forbidding aspect, or of inviting, simple beauty. Naturally, our first thought is the good that these hard-earned dollars of ours may do. In the actual placing of costs that thought will always be present, because every dollar released from carrying an inactive load may be used for equipment and surroundings for the inspiration of mind and spirit.

In other words, if weight and mass are required as a symbol of prestige, let's make every effort to attract weight of human endeavor and mass of human interest. Folks like to do things when they have the proper equipment for the job.

Church of Latter Day Saints, Los Angeles, California. The building is of wood frame construction, finished with three coats of exterior cement plaster, the finish coat being of California Stucco in Oyster white, Float Finish. The material is applied over stucco mesh with economy nails.

wood-frame structure, with correctly steel-reinforced portland cement stucco exterior and steel reinforced stucco interior. There is unquestioned strength and durability in a building reinforced inside and out with chains of steel; with every inch of structural wood protected on both sides by fire-resistive plaster (stucco) woven in metal and meeting standard fire tests.

I repeat the words "steel-reinforced" and "portland cement stucco" because together they are responsible for the success of frame-stucco construction in the best-known stucco centers of California and the Northwest. Climate is unimportant; method and materials are all-important. In St. Paul-Minneapolis by far the greater majority of residences being built are of stucco construction — steel-reinforced portland cement stucco. Portland cement stucco, correctly reinforced with steel, has proved itself an absolutely dependable building factor in every section of our country. Correct steel reinforcement means the placement

of integrally expanded diamond steel stucco-mesh in the center of the stucco slab, the uniform placement being secured by use of furring nails which automatically center the steel in the stucco. This "Stucco Method" carries the approval of experts nationally and is used by plaster-stucco contractors everywhere.

With permanence assured we consider the appearance of the exterior, which can be suited to the environment. The stucco of today is, in effect, simply a ball of putty—with which your artisans can give you any color or blend, any texture, any design, any effect, any architectural treatment that you wish. No other building material approaches stucco in the faithful reproduction of soft lines and intricate design and beauty. For simplicity—for the message of inanimate things—its possibilities are almost limitless. The setting, contour, environment—all can and should be taken into account when deciding the type of structure and the finished church will be far more pleasing than it could be if these factors were not considered.

Plastic art on its canvas of steel, for interior finish, has even greater possibilities. For those who do not know the full richness and simple dignity of the integrally-colored California Stuccoes a revelation is in store. I am not a stucco salesman—never sold a grain of it in my life—but I have had opportunities to see a great deal of interior stucco treatment and nothing else of its kind has ever offered such a clear demonstration of the beauty that four inside walls can present. There is a genuine friendly reaction to the quiet color of well-selected stucco walls and ceiling—somehow they seem to belong, and lesser richness appears garish in comparison.

Again the item of expense is met with savings, as against costly decorative effects. Interior stucco does cost a bit more than the average white plaster, but when the stucco is on you are ready for occupancy; there is nothing further to do. The plasterer is your interior decorator, and the present-day plaster-contractor is fundamentally an artist, fully capable and very much interested.

Without going into further details of construction, I tell you from experience, that it is perfectly

feasible to build such a structure. If you build such a church you can obtain more beauty, more usefulness and more permanence—dollar for dollar—than you can obtain with any other type of construction. The strength and safety of this building will meet the most exacting needs, and the money saved can be applied to equipment or funds that will actively work in the church program. This suggestion is a matter of obtaining an exterior and interior worthy of the purpose, a plant substantial and safe, and making every dollar do its best work for the organization.



Beverly Hills Community Church, Beverly Hills, California, Carleton Monroe Winslow, Architect. The building is of wood frame construction, finished with three coats of cement plaster, the finish coat being of California Stucco color No. 88, in trowel texture. The material is applied over stucco mesh with economy nails. The feature of the building is the architect's scheme of wood frame construction which appears as one of the items of architectural design.

Problems of Church Heating

H. W. SWARTWOUT, International Heater Company

The heating of Church Auditoriums is a problem requiring the careful consideration of many factors which must necessarily enter into each individual case.

A primary consideration, regardless of the type of system used, is to decide whether the church will be heated continuously, or will be warmed only on Sunday and certain other days. If the auditorium is allowed to cool down frequently, and the heating plant is subjected to the consequent strain of forced firing in order to reheat the

large volume of air, an allowance of 25 per cent to 33 1-3 per cent should be made. This, especially in cases where the heating is done by radiators, means that additional radiating surface and a larger boiler are necessary to provide for such temporary overload.

Naturally, the initial cost is increased considerably by this enlargement of the heating plant. In many cases the cheapest and most satisfactory method is to carry continuous heating at least during severe weather. This does not necessitate

operation of the system at full capacity, but to a sufficient extent to prevent the temperature from dropping below freezing.

When the auditorium is permitted to cool off for any length of time, provision must be made for turning on the heat long enough before the room is to be used, to raise the temperature to the proper point. One of the greatest difficulties in church heating comes from a desire to save fuel by attempting to warm, in a period of three to four hours immediately preceding the Sunday Service, a building which has remained cold all through the week. This is practically an impossibility.

Much more satisfactory results and a comfortable building may be secured if the person tending the fire will turn on the heat at least twenty-four hours prior to the time when the building is to be used, and carry a moderate temperature over night. Then, it is a comparatively easy matter to provide plentiful warmth by the time it is required. This will often result in the saving of fuel, and will more than pay for itself in the saving of abuse of the heating apparatus, and the resultant comfort obtained.

The construction of an auditorium influences the heating results materially in many ways. One of the greatest causes of heat loss is the uninsulated ceiling. Due to the fact that air when heated always rises and seeks the highest level a great deal of heat is lost in this manner. In every auditorium the ceiling should be insulated thoroughly with some approved material, or attic space provided with a tight floor. The moderate expenditure necessary will be returned many times over in lower fuel costs.

The apparently simple matter of balconies also provides many perplexing problems in an attempt to secure a uniform temperature. For instance, let us assume a case where an auditorium is to be heated by steam or vapor. The total amount of direct radiation, number of units, and their location will vary as local conditions tend to govern the results. Three separate auditoriums of like dimensions, having the same amount of exposed wall, glass surface, and cubical contents, and of similar exterior construction may not require the same amount of radiation. A varying number of units may be necessary to produce the desired result; namely, uniform temperature at all points of the room within five feet of any outside wall and not exceeding a height of five feet above the floor level. Is this strange? The answer is, no. One auditorium has no balcony, one is constructed with a balcony across one end, while the other may have a balcony across the rear and extending forward on two sides. Thus, the whole problem is changed in each case. Without experience, or realization of such conditions, a person might be sadly disappointed with the results of a heating plant after its installation.

It is impossible to follow any set rule with any degree of satisfaction. Every possible factor that might enter into the question; location of radiators or registers, number of units, probable

air currents, air changes and ventilation, must be carefully considered.

Up to this point we have mentioned only the subject of heating, but we must not forget to take into consideration the question of ventilation which is, in reality, even more important than the heating. While it is a comparatively simple engineering problem to design a system which will furnish sufficient heat to warm a building, the proper ventilation of this same building is a more difficult matter. The average size of the audience and the length of the service are both items which affect this problem.

A sufficient supply of fresh air, preheated to about 90 degrees, should be introduced into the room through a series of warm air ducts, preferably at a height of 7 to 8 feet above the floor. Likewise, suitable provision must be made for exhausting the vitiated air at the floor level. A safe rule to follow in providing an adequate supply of preheated air is to proportion the size of the ducts to furnish a volume equivalent to 30 cubic feet of air per minute per person; estimating the total quantity required on the basis of the average audience expected.

The arrangement of the ducts and location of the registers must be planned so that a circulation will be secured without the dangerous drafts so often resulting from inexperienced design.

Fresh outside air should be supplied when the building is occupied, with provision made for shutting off this outside supply and recirculating the air within the room when the building is vacant.

The problem of ventilation is easier of solution when the heating is by warm air, and the flexibility of the warm air system is a decided advantage in all but very large buildings. No matter what the outside temperature may be, it is possible to design a warm air system which is capable of meeting extreme conditions and sudden drops in temperature.

In the majority of cases the ventilation of an auditorium can best be accomplished by the use of a fan in connection with heavy duty warm air furnaces.

In rural churches where it is desired, or necessary, to have warm air outlets on the floor, care should be taken in planning their location that the rising currents of warm air do not lie in the direct vision of the speaker as he faces any part of his audience. The wavy lines of heat arising from such registers are very annoying to look through and detrimental to the proper transmission of the speaker's voice.

If small registers are placed near doors leading to cold vestibules, these should be set in boxes and raised approximately 9 inches above the floor level, to prevent the cold air from stopping the flow of warm air through them.

It is always advisable to heat vestibules, at least partially, if possible. Doors connecting vestibules and auditoriums are often very loose-fitting, and the frequent opening and closing prior to a service admits large volumes of cold air.

Where it is desired to heat an auditorium by steam or vapor, the ventilation can be taken care of by the installation of indirect heaters, by means of which the fresh air is heated before entering the room through ducts similar to those used in warm air systems.

Irrespective of the size or character of the auditorium, it is recommended that the heating and ventilating arrangement and equipment be planned by qualified heating and ventilating engineers. The expense involved, which in any case would be comparatively slight, is well justified by the results secured.

Church Acoustics

HERBERT A. ERF, Acoustical Engineer, The Celotex Company

Satisfactory acoustics in a church is a straightforward engineering problem. This branch of the engineering sciences has developed from nothingness to a place of equal importance with lighting, heating and ventilating.

To Wallace Clement Sabine, Ph.D., late Hollis Professor of Natural History and Mathematics of Harvard University, goes the credit of being the pioneer in the field of Architectural Acoustics.

Beginning in 1895 and continuing until the time of his death in 1919, he developed methods of experimentation and the mathematical theory needed to interpret the observations, besides obtaining a great part of the quantitative data now available to architects and engineers for their guidance in securing acoustically satisfactory results in the design of churches, or in correcting the defects of existing structures.

The phenomena influencing the acoustics of a room may be classified under the heads of reverberation, echo, resonance and interference, and these must be studied with regard to their effects upon the distinctness and loudness of speech and the tonal quality of music. As is to be expected, they are not wholly independent one of another; nor are they wholly inseparable. Their presence to a limited extent is often necessary and desirable, if not carried to extreme. Fortunately, in practice, it is seldom necessary to consider resonance and interference. Having mentioned them we can drop them and limit our discussion to reverberation and echo which are major factors and which readily lend themselves to analytical treatment.

The characteristics of a room which influence and control reverberation and echo are the size and shape of the room; the contour of the interior surfaces; the nature of the construction and finish; the amount and kind of furnishings; and the number of persons present.

Of all of the above mentioned acoustical phenomena, excessive reverberation causes a large majority of faulty hearing conditions in our church auditoriums. Reverberation is the continuation of sound after the source has ceased. When a sound is made in a room, the sound waves pass out in all directions traveling at the rate of approximately 1100 feet per second. As the waves strike the walls, floor or ceiling they are reflected, the amount of each wave reflected is dependent on the character of the surface. This reflection continues back and forth until sufficient energy is ab-

sorbed so that the sound is no longer audible. This continued reflection produces a trail of sound, or sort of ringing noise which may last for several seconds. One may readily understand that as the minister is delivering his sermon the reflections of spoken words overlap succeeding words and there is a jumble of sound which renders it very difficult and often impossible to understand distinctly what is being said.

As has been said before, reverberation is largely controlled by the nature of the interior surfaces and by the furnishings. For example, a room finished in hard plaster and varnished wood, would be very reverberant when only a few people are present. In order to make this room good acoustically there must be some sound absorbing material placed in the room. There are on the market today certain patented acoustical materials such as perforated fibrous tile, porous plaster and the hairfelts, each having its own particular advantages and disadvantages. In choosing the acoustical material to be used the main things to consider are efficiency, appearance, permanence, effect of paint and maintenance.

In order to secure the best acoustic conditions in a room the quantity and location of absorbent materials should be based on certain acoustic calculations.

The formula for the determination of the reverberation is:

$$t = \frac{.05 V}{a}$$

where "t" is the period of reverberation, .05 a constant, "V" the volume in cubic feet, and "a" the total amount of absorption in the room. In order to determine the amount of absorption in a room, multiply the areas of the various surfaces exposed in the room by their particular co-efficients of absorption.

The following is a list of the materials commonly used in the interior finish of our modern church auditoriums:

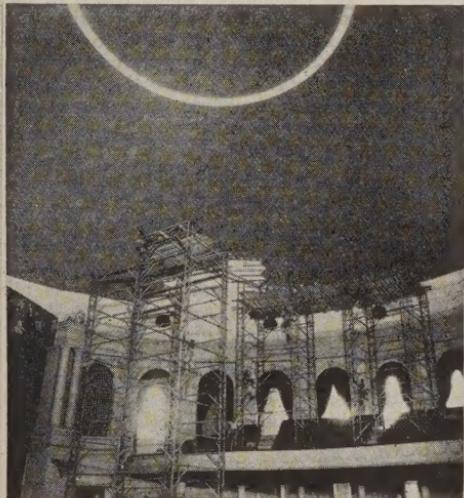
	Units of Absorption per square foot
Plaster	.025 to .034
Concrete	.015
Marble	.01
Glass	.027
Varnished wood	.03
Cork tile	.03
Carpets	.15 to .30

Individual Objects

Audience, per person	4.7
Church pews, per seat	.2 to .5
Pew cushions, per seat	1.45 to 2.04

To illustrate the use of this equation, consider a perfectly plain room 60 feet wide, 90 feet long and 40 feet high. Assume the walls and ceiling are finished in plaster, the floor wood and that the room seats 750 people.

The volume of the room is 216,000 cubic feet.



Indicating the method of applying the acoustical treatment to an unusually large ceiling. It is that of the Municipal Auditorium of Macon, Georgia.

Area of floor, 5400 square feet, at .030 .162 units
Area of walls and ceiling, 17,400 square

feet, at .03 .522 units
750 wood pews, at .2 .150 units

Total Absorption .844 units
 $.05 \times 216,000$
 $t = \frac{.05 \times 216,000}{4344} = 12.8 \text{ sec.}$

The best time of reverberation "t," for a room of this volume is 1.5 according to the published data determined by Professor F. R. Watson, of the University of Illinois.

Now in order to reduce this reverberation to acceptable value it will be necessary to introduce sound absorbing material. Assuming that of the total area of 5400 square feet on the ceiling there is available for treatment 5000 square feet. If we should install material with an absorption coefficient of .70 we will obtain 3500 additional units, making a total of 4344 units of "a" in the room. Hence

$$t = \frac{.05 \times 216,000}{4344} = 2.5 \text{ sec.}$$

This value is of course still high, but we have not considered the audience as yet. In the table above, the absorption of the audience is given at 4.7 units per person. When the audience is seated it is assumed that the sum of the absorption of the individual auditor and the seat is no greater than the auditor alone. Thus, assuming an audience of 600 people, we have an added absorption of $600 (4.7 - .2) = 2700$ units.

$$t = \frac{.05 \times 216,000}{4344 + 2700} = 1.5 \text{ sec.}$$

As noted before, this is the value of the period of reverberation desired. It is assumed that an audience of about 600 will be present most of the time and so the use of 5000 square feet of an acoustical material with an absorption co-efficient of .70 will produce satisfactory acoustical conditions.

Earlier in this article mention was made of the fact that shape and size of room, and contour of surfaces affected the acoustics to a certain degree. This subject was waived temporarily to give an account of reverberation and its remedy.



Interior of St. Thomas' Church, Detroit, Michigan, showing Acousti-Celotex treatment on both the walls and the ceiling. The beauty of such acoustical treatment is at once apparent.

There is no ideal ratio of length, width and height for best acoustical conditions. The size of the auditorium is determined by its intended use. The shape may be influenced by the dimensions of the lot or may be left entirely to the

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Financing the New Building

REV. CHARLES O. SMITH

"No, Mr. Smith, I am sorry, but we can not grant you the loan. We do not question your collateral, but the policy of this bank is against making loans to churches and we can not make an exception."

The congregation had decided to relocate in a new and rapidly growing community. The lot in the new field had cost \$10,000, and had been paid for in cash; besides which a city property with a selling value of \$20,000, and a mortgage of the same amount on another city property, were owned by the congregation. There were other equities of perhaps \$5,000 valuation. In addition it was proposed to build the first unit of the new building to cost \$30,000 (the completed building according to the architect's estimate would represent about \$125,000 outlay) and this would also be collateral security. Surely it was thought that with gilt-edged collateral of the value of \$75,000, no difficulty would be experienced in borrowing \$30,000 on a builder's mortgage, i.e., a mortgage in which the loan is paid as the work on the building progresses. Usually one has no trouble in borrowing 60 per cent of the valuation, but the above quoted statement was made in reply to the application for a loan of only 40 per cent of the value of the collateral offered. Nor was this an exceptional case. Some of the larger city trust companies declined with even less consideration.

One wonders why such a condition prevails, at least in the metropolitan centers of the east, and begins to suspect that there is some kind of a hidden conspiracy against the church in general. Consideration and investigation, however, disclose in the main two reasons for this attitude, with other sort of accessory conditions entering into account.

Bankers are the most conservative of business men. Their training of necessity makes them so, and in addition the various states have so surrounded (one might almost say encumbered, in many cases) their business with rigid restrictions as to what they may and may not do, that as one expressed it to the writer, "A banker can not run his business in his way, but in the State's way."

The reluctance to lend money on church property is not in any particular due to any antagonism to the church, but primarily to the fact that church architecture is of such character that if the church fails, the building is practically useless for any other purpose, and nothing remains but ground value. Bankers look forward to the day when they might be compelled to take over the property on which they have granted a loan. "What would we do with your property if you don't make good," asked another, "a bank can't run a church."

The other fundamental objection of the banks

to financing a church project, paradoxical as it may seem, is their own respect for and interest in the cause of the church, and their knowledge of the place the church holds in the estimation of the community. No bank wants to be put in the position of foreclosing its mortgage on a church property. The community would resent it, unreasonably perhaps, and the officials of the bank itself have a sentiment against it. Sentiment, to be sure, is supposed to have no part in their profession, and precisely because they recognize this they are slow to allow themselves to be placed in a position where sentiment some time or other might have an effect.

On the other hand, it must be acknowledged that churches themselves have done much to create a prejudice against their business methods. In the days when the Courts of Pennsylvania each year held "License Court" to determine who should have the right to sell intoxicating liquor in the county, a "remonstrance campaign" was being waged in a certain county in the western part of the State. The Temperance Committee of the County Sabbath School Association sent speakers to each Bible School to urge *the children* to write to the judge asking him to make the county dry! Verily, a display of zeal without knowledge, or more truthfully, without common sense! Any judge who would give any weight to such influence would violate his solemn oath. The "cases" were to be tried according to the law and the evidence as introduced in the court room. Parallel is the banking business, and banking is a business. The banker who loans money on any other consideration than substantial security is unworthy of being the custodian of such money as you deposit with him. And keep in mind that while he may loan his own money where and on what security he chooses, when he loans your money you have put in the bank, he has to be mighty careful about its investment, and is under legal requirement so to do. "The trouble with the average church seeking a loan," said rather a hard-boiled lawyer vice-president of a trust company, "is that they do not understand business principles and come in here asking favors which the bank can not grant."

The church has a right to ask for liberality in the matter of offerings, it may even upon occasion, put itself in a favored class in appealing to the benevolence of a religiously inclined man of wealth, but when it makes application for a loan it must expect to be treated exactly as any other applicant. But let it also be said it has a right to expect that its application will be treated on that basis.

So firmly convinced were most bankers of the favor-seeking attitude of the church, that considerable difficulty was experienced in making them see that at least here was a church offering

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Churches Join National Effort for Better Air

Submitted by THE MODERN SCIENCE INSTITUTE INC.

Religious Organizations Increase Attendance by Washing Atmosphere

Made-to-order weather — in which air is conditioned to give the effect of a balmy day in June — is aiding the cause of organized religion by stimulating church attendance and making congregations more receptive to sermons and spiritual direction, according to a recent survey.

The church, regardless of denomination, is turning to scientific control of air conditions within its buildings on a scale never before known because its leaders have found that there is a direct relation between good ventilation and the attitude of church-goers. Like the public school, the theatre and big industrial enterprises, the church is spending thousands of dollars to wash, filter, humidify and pump air for the health and comfort of its members.

"Even the church has discovered that good ventilation is good business and that it must be progressive enough to take advantage of it," declared a nationally known leader in one of the largest denominations. "The air condition in some churches is terrible and should be rectified. There are few large church buildings constructed today, however, in which adequate, controlled ventilation does not play an important part. It is significant, too, that tests have shown that there is less sleeping and yawning in churches where there is an ample supply of clean, life-giving air."

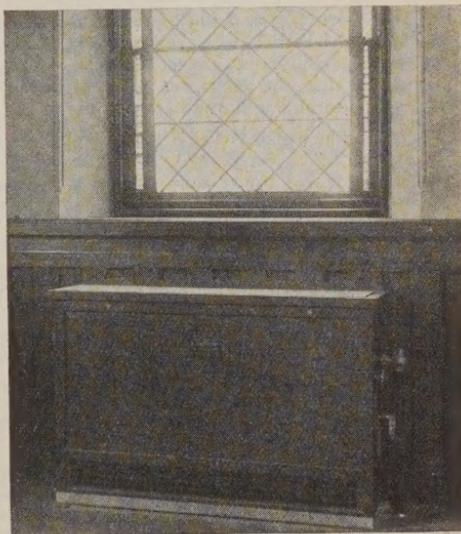
Health experts and ventilating engineers agree that the air in churches should be changed completely ten times an hour or once every six minutes for the best results. There should be a minimum supply of 25 cubic feet of air per person every minute, these experts say.

One of the best ventilated churches in the United States is the First Church in Boston, according to the engineers. This church has installed complete equipment for not only pumping in a large supply of air by means of powerful ventilating fans but for washing and tempering the air before it is distributed through the building. When the church building is packed, stale or used air is pumped out at a rate of many tons per hour.

Figures compiled by the ventilating engineers indicate that the Catholic church is one of the outstanding leaders in the movement for improved air conditions in churches and that this church is aggressively extending the uses of mechanical ventilation to its schools. Out of 173 orders for ventilation installations recently received by one group of engineers, denominations were classified as follows: Roman Catholic, 29; Presbyterian, 24; Episcopal, 23; Christian Science, 22; Congregational, 16; Methodist, 15; Baptist, 15; Unitarian, 2; and all other Protestant denominations, 27.

In practically every church building erected in

the last two years by the Christian Scientists, the air is controlled scientifically. This applies to structures recently completed in Toledo, Detroit, Cleveland, St. Louis, and other cities. Even churches in cities that are not usually considered industrial centers and therefore free from an industrial smoke nuisance, wash their air to remove all dust and dirt. The First Presbyterian Church of Phoenix, Arizona; The Temple Tifereth of Cleveland; the Temple Beth-El of San Antonio,



The above is from a photograph indicating how the South Congregational Church of Springfield, Massachusetts, cared for its problem of proper ventilation. Five such heater, or ventilator, units were installed and represent a method by which fans blow fresh air through a radiator where it is properly heated and thence carried to all parts of the room. This mechanical ventilation, or controlled air, is one of the most modern methods of caring for the heating and ventilating problems faced by all churches.

Texas; the Baptist Temple in Charleston, W. Va.; the Independence Presbyterian Church of Birmingham, Alabama; the First Baptist Church of Minneapolis; and the Sacred Heart Church of Tulsa, Okla., each was many tons of air during services.

In cities where there is a modern tendency to erect large church buildings combining office buildings with church auditoriums, controlled ventilation is considered a necessity.

Stones Neither Round Nor Square

ERNEST O. BROSTROM, Architect

The unusual is always "news." So, when it was announced that a cap stone was going to be set, with fitting ceremony, in the Mt. Washington Methodist Church, Kansas City, it attracted considerable attention.

In the beginning the question was, "What is a cap stone?" In answering the question, the reply became involved so that a part of the committee understood it to be a key-stone. By rights, the stone, perhaps, should have been called a gable stone. And so, in actual execution of the program, we not only set a key stone, but a gable cap stone as well.

In the erection of an addition to a church building, in which a corner stone is already laid, it is not always suitable to lay a second stone. Yet a service, having the character of a cornerstone laying, is desirable and quite appropriate.

After it was decided that a stone, which could be set with fitting ceremonial, should be selected, the cap or gable stone came into play because the architect's design did not show a key stone of suitable decorative value. Yet, there was a feeling that the symbolism of the service would not be complete without employing the key stone. Then it was determined to set two stones. The richness of the simple ritual is lost in the cold, printed word. But try it out sometime on your own building. The program was prepared by the pastor, the chairman of the building committee, and one assisting member. Members of a certain fraternity will perhaps recognize a portion of the service.

Naturally a gable cap stone takes a triangular form. On this particular stone are inscribed the words, "Come unto me." In the apex of the angle are carved the Greek letters X "Chi" P "Rho," one placed upon the other, forming a monogram of the name "Christ." This monogram was chosen because it is said to have been the blazing sign in the sky seen by Constantine when he heard the words, "In this sign Conquer." It was thought appropriate for above the entrance to an educational and social unit, devoted as it will be, to inspiring the younger generation especially.

The ritual was read as presented herewith. It will contain suggestions for others seeking such an occasion for other building ventures.

Following a suitable address a portion from the ritual for the setting of corner stones was read, after which were spoken these words:

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones are built up a spiritual house, an holy priesthood, acceptable to God by Jesus Christ.

"Unto you therefore who believe, he is precious; but unto them which be disobedient, the stone

which the builders disallowed, the same is become the head of the corner."

Bishop — addressing the assembly: "Brethren, you are building here a temple of beauty to the Name of your God, an emblem of spiritual uprightness, and strength. But behold, the work is imperfect and unfinished. This arch over the doorway must be completed so that its apex will remind all who enter here to lift their hearts to the Supreme Architect of the universe. Have you no stone to fill this lack?"

Pastor — turning to the committee assembled on the platform: "Brethren of the Building Committee, you have set about to build the Lord's House. Have you failed to provide the stone which will complete the arch in strength and beauty?"

Chairman of Building Committee — speaking to the builder: "Brother Superintendent of Construction, you have been entrusted by our Committee with building this house according to the plan chosen. Have you no stone to bind this arch into unity and perfect its symmetry and beauty?"

Superintendent of Building replies: "I have indeed seen a stone hidden among the rubbish, not shaped like any other stone in the building. It might fill this place." Going over to the material pile, examines the stones and reports: "Indeed, it appears as though it might have been designed for this purpose. Let us lift it into position and try its fitness."

Selected brethren assist in carrying the stone up onto the scaffold and in placing the key stone in the open arch.

Bishop — after seeing that the stone fits perfectly in place: "That is indeed the key stone which binds the archway, adding to its beauty and making it safe for all who enter this door into the Lord's House." Hesitates, then speaks again: "Though the arch is finished, yet the whole seems incomplete."

Superintendent of Building: "I have seen yet another unusual stone, a white triangular stone. Perhaps it will finish the structure. Let us test its fitness also." The brethren assist in finding and placing the cap stone of the gable.

Bishop: "The arch and its setting is completed. It requires now but the finishing tool, the dexterous touch of the master. Verily, 'The stone which the builders disallowed hath become the head of the corner.' May there be countless souls pass through this doorway to worship in this temple and to serve their God, learning to know Him 'Whom to know aright is life eternal,' and looking forward to the day when 'we shall know, even as we are known.'"

Male quartet following quickly with a suitable chanting, solemn hymn ending in a paean of praise.

Closing prayer and benediction.

The Icy End of the Plank

REV. HENRY H. BARSTOW, D.D.

Most ministers are familiar with the old story of the man who had accidentally fallen into a wintry torrent which was bearing him on to certain death. Some comrades on the shore, seeing his peril, shoved a plank out to him as he came down the stream. Desperately clutching at it he attempted to cling to the end. His fingers were unable to keep their grasp for the end of the plank was already coated with ice, and slipping helplessly away to his death he cried out, "I'm lost, men! I'm lost! You have given me the icy end of the plank and I cannot cling to it."

The story touches the vital spot in church work. There is no possibility of avoiding the disquieting conclusion that many people are slipping away from church and religion because of the "icy end of the plank." We realize that we should go after the strays from the fold, but often the way we do it reveals little heartiness or sincerity. Our cold formalism and colder greetings, our printed invitations and booster methods, our snow-capped self-righteousness and frost-bitten piety, our weird fashion of treating people as if they were a problem instead of persons — somehow they find little to get hold of in all this. They miss a real heart interest in *themselves*.

Sometimes our attitude has been tinged with a theological hue. We have seen them as sinners (perhaps because they did not go to church) and have felt a dogmatic sort of duty in trying to get them to go through the well-worn steps of conviction, confession, conversion, consecration, etc., in order to "save their souls," as if their souls were something distinct from themselves. If we got them to join the church the thing was done and we could forget them. There is less of that sort of thing than in former years. Today we are more concerned about fulfilling our duty as a church to our parish and community. But somehow the thing goes cold, the end of the plank gets icy, our concern does not move them, and we wonder why. We have apparently forgotten the thirteenth of First Corinthians. They somehow sense the fact that we really do not care about *them*, church or no church, soul or no soul. If it has got to be for them a choice between making the best of a cold stream or hanging onto an icy plank, they prefer the former.

At this point someone is certain to enter a demurrr based on the case of the man who refuses the approaches of the church because someone has told him the plank is icy. He belongs with those wary souls who slide into the back seat in church, spend the sermon time rehearsing to themselves the sins of the church folk they see around them, sneak out swiftly before any one can know they were there, and then tell the world how cold the church is. The ice is on their own fingers as well as on the plank.

But after all the church needs the message of the ice-coated plank. There is one thing and one alone that can thaw out that plank and make it safe for those who need and would welcome a sure hand-hold. Mr. Moody described it in the following tribute to Henry Drummond: "He was the most lovable of men I ever knew. Was it courtesy you looked for? He was a perfect gentleman. Was it kindness? He was always preferring another. Was it humility? He was simple and not courting favor. Never have I known a man who lived nearer to the Master or sought to do His will more fully. Never have I known Henry Drummond to utter one unkind or harsh word against any one. He was a man greatly beloved and my feelings at his death are as those of David for Jonathan."

A life thus linked to the Master is sure to wield a great influence for Him and to win men to Him. It will express itself in numberless ways for the blessing of others: thoughtful attentions, earnest inquiries, secret helpfulness, self-denying services, and the divine ministry of cheerful, encouraging words. This represents the deepest need of the world today; and by the same token the quality most needed by the church and its people, if the world is to be touched and changed. Commonplace and ingenuous as it may seem, there is no substitute for it if we are really going to convince men that we mean it when we say that we want them to come to church and share its fellowship and service.

It means sympathy, not for men, but with them, and focussed about some point of common interest such as business, home, children, amusement, a secret society fellowship, a mutual sorrow or need or temptation — anything that opens a way through a man's reserve to his heart. Every man has his vulnerable point. It is the part of sympathy to find it and work it; for Christ and the church? Yes, but primarily for the man himself, through them. We must learn Christ's trick of visualizing men as of interest and importance in themselves, as objects of the profoundest concern to God and therefore necessarily to us who claim to represent Him through the church. To miss this attitude is to make the "icy end of the plank" a certainty.

It is said there is a stone called the sympathetic stone. Ordinarily it is dull and lustreless as common gravel. But under the warmth and pressure of the human hand it glows like a diamond. If we are willing to submit our own dull souls to the pressure of the divine love perhaps we may be able to pass on to others the same reviving warmth. Incidentally, as a by-product, they may even come to feel that it is also worth while for them to come to church.

EDITORIAL

THE MODERN VILLAGE SMITHY

I well remember that winter morning. The laggard sun had finally pushed through overhead and set myriads of dry snow crystals, white piled, shoulder high, glistening like the jewels they were.

Across lots we broke trail, father in the lead, we two boys following, on our way to the cornerstone laying of the new church. We were bundled as only mothers bundle their young hopefules when the hoary old god of winter is on a customary rampage outside. We struck across to the street-car track, a block over, knowing that plows had been at work and if we would press back into the deep snow to let an occasional car pass, we might walk the several blocks to church in comparative ease and comfort.

I shall never forget looking out over the wonderful white world that lay about me, and seeing the Lincolnesque-statured Judge of the Supreme Court, he who oftentimes slid his long gangling legs over the end of the organ bench to officiate over those two sweet-voiced manuals with that same dignity and reserve which was his in his capacity of Chief Justice, as he came swinging deliberately down the middle of the track for which we were heading. There was something soothing, always quieting and comforting about his presence, as there is today. Together we tramped on.

Plans had not materialized. Winter had struck early and struck hard, giving a grace and charm to the newly made foundation, to which it was far from justified. The purity of the newly fallen and unsoiled snow was simply accentuated by the radiance of the sun as it came and went with the rolling of the heavy snow-clouds above.

Ideal setting, you say, for a cornerstone laying? In a way, yes. So far as the picture itself went, yes, for all the muss and clutter of the workmen, all evidence of human handicraft and toil and labor had been blotted out and the assembled crowd gazed upon a scene whose loveliness could not be surpassed. But it was cold, tremendously cold. It was a shivering congregation. Yet if bodies were cold, hearts were warm and this vision, this new church home to which they had long been looking and long been laboring on, was actually coming to pass. I doubt that the Doxology ever ascended with more gladsome and joyous praise and thanks than it did that morning when vaporized breaths rose also, as smoke from an altar of sacrifice.

Yes, the church was built. A charming little church. From its chancel, with other timid folk from the school, I have faintly muttered the words of the Christmas carol a faithful teacher had taught me, and been sore afraid. From the third front seat right, I have listened to my father's voice, which I have come in later years to know wasn't meant for me after all, as much as for my elders, so the naps I have taken there at least lined me up with those who remained quiet during the service. There my confirmation vows

were taken. There my heart is wont to roam occasionally, for on those rare, all too rare, days, when my steps are permitted to recover those old sacred ways, my heart is saddened and my eye dimmed, and memories are the more attractive.

Father builded the soul temple of man for more permanence than his brick temple. I am not certain he was unwise. Yet, I do know that these comparatively few years that have slipped by and left so many memories, have been hard on the other work of his hand, temporal, though we know it to be.

Where once the board walk and several steps led back from the sidewalk, to the open door, now lies a cement drive, oil stained. Across the commodious gothic arch over the door now hangs the sign, "Citizens garage." From within where once sweet strains of praise and gratitude arose, now bursts the roar of whining motor being tuned, the clang of steel on steel, the hiss of leaking air-valve, the odor of overheated rubber.

No longer does the worthy Judge measure his swinging stride up the aisle to the organ bench. A greasy overalled mechanic turns with a curse to the only bench in the place, his smeary hands seeking in semi-darkness to find an equally smeary wrench.

What havoc time can play on the work of one's hand and heart. And yet, do we in fairness lay the whole charge at the feet of time? Are those of us who plan and build temples to the living God, free of blame, wholly? Is not the temptation to build for our present delight, the delight of our years, rather than for the delight of the sons of men? Is it not possible for us to stretch our vision to a distant day and build for it? Not always of course, nor may time and his moods be dissipated by taking thought of his ways, but certainly he who builds a church cannot in justice to himself or his cause, neglect to vision the tomorrow of this church he builds today. Build temples for the future with that same interest with which you build souls for tomorrow. Have faith in God and build as for eternity.

"Build thee more stately mansions" not only, "O my soul" but O, my hands.—

A BROKEN SPOON

It isn't used. It fills no vital part in our home program. It has practically no value, for it is simply a little souvenir spoon with a broken handle.

Yet when my eye occasionally alights on that spoon, where it lies from one day to another, accumulating dust and tarnish, my mind ever rushes back over more recent years.

I stand, a child, at the side of a little mother, before a booth at the end of the "Pike" at the St. Louis world's fair. Mother has asked the trim little saleslady for a souvenir spoon and when the tray is set down before her, she examines

spoon, cunningly moulded and devised into a small reproduction of the Cascades which play round over and around the shank of the silver handle.

"There is the pretty spoon," the girl had said. "You make no mistake in selecting that one, see, it is genu-wine Sterling," and turning it over the girl pointed to the tiny letters impressed upon the back of the handle. "It is real Sterling, there, right by that star and anchor you can see for yourself, Mr. Sterling's name on it."

I think, as my eye runs through the pages of theailies, how fine it would be were it as easy to determine a Christian's pureness and quality by reading the name impressed upon him, as it is with silver spoon.

A Christian is supposed to bear the mark of Christ upon his life and character, where all who see may know. And he does. The trouble is not here. The difficulty lies in the fact that many who profess, falsify in that profession; the genuine and the imitation are most hard to distinguish; church membership is too frequently accepted as the *Sterling* mark of Christianity, when it is not.

One has but to read of such unspeakable crimes as those being committed all about us, the account, of which gives us the information that the criminal was a pillar of the church, a Deacon, and Elder, a Councilman, to understand that that pastor who ceases his efforts as soon as he has succeeded in securing a new member for his roll, is failing in the larger half of his duty and is not wholly without blame for the grounds used by many for challenging not only the church, but Christianity itself.

The time will never come, whether it be twelve or twelve times twelve, that will see the mark of Sterling quality upon the hearts and lives of all within the church. However, you yourself may be helpful in removing at least some of the justification the daily press now feels it has to "play up" the fact that the criminal was a "pillar" of the church, by having a constant appreciation of the fact that once a prospective member's name goes down upon your roll, your pastoral duties have just begun.

THAT SECOND BID

The hammer hung, hesitatingly in midair. A diamond glistened on a finger of the hand that held it. The other hand also held a diamond, a splendid jewel, which blazed forth its radiance and from each perfect-cut facet, flashed back the glare of the lights, overhead.

"Do I hear a second bid?" he queried, his hammer still poised. "Do I hear a second bid? Why gentlemen, you know diamonds — just note the fire, the snap, the luster, the beauty, and the color of this gem. It's a perfect piece, not a flaw in it and worth not a cent less than twelve hundred dollars a carat. Can't I have a second bid? I can't sell it on one bid. Do I hear a second?"

So he continued, all the while walking back and forth along the little raised platform, which

had been built to elevate the speaker, behind the display cases whose contents were going with the fall of the auctioneer's hammer.

"Do I hear a second bid? Can it be that there is no one among you who appreciates the real value of this stone? Don't let it get away from you, men. You can't buy goods such as these at these low prices every day. Isn't there someone who will make a second bid? What do I hear? Three hundred dollars, fair bidding. I have three hundred dollars bid for this beautiful stone. Do I hear a second bid? Three hundred dollars, once. Three hundred dollars, twice. Third and last call, three hundred dollars — Pass it by for lack of second bid."

The diamond went back into the trim blue suede box in the plate glass case and continued its immortal task of flashing and scintillating as though alive. The raised hammer slowly descended for a moment only to be raised over the cheap shiny-tin case of a mongrel alarm clock. The diamond, according to the auctioneer, "Lost for want of second bid."

An age-old auction on human souls has been on since the bid was made in the Garden of Eden and purchase completed with an Apple. I wonder if it be not possible that smug complacency would be less smug and less complacent were the auctioneer lustily reminding us, who are supposed to bid, that these souls being lost are "lost for want of our second bid."



TO ME OR NOT TO ME

Some years back E. Augier wrote the work, *Homme de Bien*. In it he says, "Ah, what an embarrassment is a conscience, and how happy one might be if one were without it."

To which I add my fervent "amen" with the suggestion that for the word "one" the word "three" be inserted, and thereby, for me at least, hangs a most amusing tale.

Last month's *Expositor* carried an humble little note to the effect that life carries for the liver, joy and fullness in direct proportion in which one co-operates with his fellows. We co-operate fully and automatically as we walk down the crowded street at the busy noon hour. Were it not so we would come into forceful contact with so many the chances are we would come out bruised and much shaken. The same applies everywhere, universally. If not physical bruises, then mental and spiritual. Life is giving, not only taking.

I cited, with no need nor desire of the specific, an instance where co-operation would have been mutually beneficial, as it always is. The presses ground out their monthly grist. An efficient Uncle Sammy took the finished *Expositor* and distributed it broadcast to you readers. That was Tuesday A. M.

By way of the dentist chair, I found myself presently sitting here at my desk, practically overwhelmed with the quantity of work you friends had provided for me to work upon. As usual, I started, hopeful of no interruption to keep me from the accomplishment of those endless tasks.

Shortly the phone rang decisively in the outer office. My buzzer sounded, notifying me that the call was for me. It was a good friend of years standing, who had received his *Expositor* that morning and had become quite intensely distressed because of his conviction that he was the cause of my story. He hastened to remind me of what I had forgotten, of a time when I sought his co-operation and he was almost urgent that what I had previously sought from him, be done, now, "anyway you want to do it." He said, "I have had a most unpleasant hour and a half since I read your story."

I am confident as he hung up his phone, he still believed, in spite of my profession of having hit him without having aimed at him, that I had him in mind as I wrote.

His call was his confession. He is a man with a conscience and therefore to be trusted. It was evident I had found two men wearing the same sized shoe. It did fit them both.

I had luncheon with another friend today. I was still laughing inside at the unconscious confession of the day prior. The instance was told as we sat at the table together and lingered luxuriously over the steaming cup of black coffee. Shortly, as I told the story, I discovered that my friend's face was most serious. There was no slightest sign of his appreciating the amusing predicament into which I had crawled unwittingly. After I had finished the story my good friend said, "Ramsey, I read that and I thought it meant me." Maybe it did. His conscience knows, not I.

I returned to the office in an unusual frame of mind. I hardly knew what to expect, next. I was left in doubt on that point only momentarily, for there sat in my swivel chair, waiting my return from a belated lunch, a third friend whom I have not seen for some time. In fact I had often spoken of the abruptness which characterized the termination of his former and frequent visits to the office.

He had come to make a *confession*. He had read my story on co-operation and while the points I mentioned did not fit him in every detail, he had accepted it as directed to him.

I am beginning to feel very much abused. If many more of my friends come knocking at my door with confession on their lips, of how they had failed to co-operate when they might have, I shall be certain that of all miserable creatures, I have received even less co-operation than I had thought.

Well, at that, I have picked friends who have consciences and that is not a bad mark. They are as Augier says, "embarrassments," occasionally and I would rather have you embarrassed because of them than not embarrassed for lack of them, my friends. However, if there be more of you who found the question arising in your minds, "Does that mean me?" won't you answer for yourselves, "Yes, if that incident makes me stop to think, that is evidence enough that Ramsey means me."

I take it, reading, such as the *Expositor* should bring you, should be to feel as well as read. If it does that I am of all men most content.

Q.M.R.

Bulletin Board Slogans

A THOUGHT NOW AND THEN

Evil cannot last as long as good.

We must have our portion of evils here, that we may have the whole of good hereafter.

Since, in His covenant of grace, God has ordered all things, they will obey.

Israel's history illustrates and will illustrate all the attributes of God.

No one can know reality until trouble and suffering teach it to him.

Christ with us in the fire robs it of all its power.

The fear of God is the only fear that we need to have.

The Bible does not admit that evil has suspended God's rulership. God reigns.

All things must work for our good, but we must work for our development.

We need not work for our salvation, but, as it is ours, we must work it out.

God does not deal with His children as He deals with the world.

But God gives us wisdom by chastising us for our foolishness.

After the eclipse of death the righteous shall come forth in splendor in the kingdom of their Father.

Be it unto us according to God's word; for so is Christ brought forth.

If we will trust in God at all times for everything, we may trust in Him at any time for anything.

When God casts us down we know that He is about to lift us up.

We do not have to justify God in His judgments. He will justify Himself.

Works without faith are as dead as faith without works.

Some are called according to their purposes and allowed to have their own way.

But some are called according to God's purposes and constrained to serve them.

The still and empty air is full of music and message for those who have ears to hear.

It is not enough to have faith, we must use it.

What is written is the thing that faith looks at.

The Spirit's fulfillment is what faith experiences.

God makes us conscious of our sins only that He may forgive them.

What we have been told is the basis of all that we know.

I hope so is not equal to I believe so.

Let us dwell less upon what we don't know and more upon what we do know.

Science and religion will yet kiss each other, but we cannot wait for that.

It was the gift of the knowledge of God in the face of Jesus Christ that raised man from beast-hood to manhood.

— Rev. Christopher G. Hazard, D.D.

Preachers and Preaching

JESUS AS A PREACHER

"It is hardly fair to speak of Jesus as a preacher in our modern sense of the word. For the most part, He simply talked. Most that He said was suggested by questions of His disciples or by incidents which were brought to His attention. Much of it was said to individuals. The profoundest word that He uttered about God was said to a woman at Jacob's well. His statement that the new birth was not made in a sermon, but in a talk with Nicodemus alone at night. Only occasionally do we see Him in the synagogue as a preacher. Generally He is walking along the way or sitting in a boat near the shore, or in some house at a meal or at a bedside, answering questions and making profound observations on current events.

Of course all that is preaching in the true sense. Our common speech makes preaching a more formal, set, prepared effort. You hear men approve a pastor sometimes by saying: He does not preach; he only talks. They tell their minister: 'Our sermons are good, but we like best of all our prayer-meeting talks.'— *McAfee in "Sermon in the Mount."*

SO WE BEST SERVE

... "While I have sought — and I can honestly say I have sought — to do my work here, as a citizen of no mean city, I should be untrue to my deepest convictions if I did not take this opportunity of emphasizing that I have voluntarily limited myself, as some of my kind friends have thought far too rigidly, to my own proper work as a Christian teacher. I have been so convinced that I was best serving all the varied social, economical, and, if I may use a tabooed word here, political interests that are dear to me by preaching what I conceived to be the Gospel of Jesus Christ that I have limited myself to that work. And I am sure with a growing conviction day by day — and I would take this meeting as no small demonstration of the truth of the conviction — that so we Christian ministers best serve our generation." *Alexander McLaren in his answer to speeches at an honorary banquet in Manchester, England.*

WALK HUMBLY WITH GOD

Some words may now be written as to the sort of man who can best represent God to the people and the people before God. "Minister" stands opposed to "magister," as the little man who serves to the big man who commands, the "master" who possesses that he may communicate, and knows what he teaches. It may seem a paradox, and will so prove to many, though it is a mere truism to me to say, from the apotheosis of the church and sacraments has come the deteriora-

tion of the ministry, for we cannot magnify any office without minimizing the manhood of the persons who fill it. Man finds it easier to rely on the sacrosanctities of office than on the eminence of character and the dignities of culture. And the man who has studied most does not stand in proud isolation or pre-eminence beside men, but walks humbly with his God. The preacher who stands in the succession of the prophet rather than the priest does not bear his burdens in his own strength, but is maintained in the exercise of his majestic functions by the feeling of his responsibilities to God and men. The minister is the servant of duty, not the slave of expediency; he looks at time and all that is within it through eternity, and he does not shrink from speaking to the souls entrusted to him the truth which is duty, and which God has spoken to those who listen for His voice.

We seem to have wandered far, though we have not, from the idea of a worship which is simply the communion of man with God and the correlative communion of God with man; but to realize this idea is in the long run dependent on the Being man worships. And God is not conceived here as a sort of Oriental potentate, who keeps man afar off, speaking to him mainly in symbols, who is pleased with our fragrant incense and gratified by our musical praise; but as the Father of spirits, a Being whose worship must be filial through and through. This He seeks; for it He made us, and in it He rejoices; for therein He attains the beatitude of the Father who loves to hear the voices of His children, to feel their small, soft hands holding to His knees and clasping His feet. The God we worship loves to speak to us as men who fear lest they go astray, and daily pray that He may make the paths in which they cannot err straight for their feet. And we worship Him that we may be like Him, "perfect, as our Father in Heaven is perfect."— *A. M. Fairbairn.*

LIGHT FROM GOD'S PRESENCE

Lord, walk with me and be my constant guide; When storms arise, let me with Thee abide, Be Thou my way, nor let me from Thee stray, For with Thee, Lord, the darkness is as day.

Through many years my way has brightness been; My life of joy Thine eye of love hath seen; My heart is Thine, I hear Thee speak to me, This hand of mine shall rest in peace with Thee.

I shall not fear when I shall feel Thee nigh; No foes shall harm, for them I shall defy; Thou art my life, I shall with Thee abide, For, in Thy care, no evil can betide.

O Saviour! help me trust my hand in Thine; O Master! help me trust Thy blessed Word; The road through life is sometimes dark to me, But light comes always as I walk with Thee.

— *G. Frank Burns, D.D.*

Methods of Church Work

Plans and Ideas Used by Active Pastors.
They may be Adapted for Use in any Parish.

The ministry today presents problems which have grown out of our hurried and complex life. Each new scientific invention of moment brings with it a new set of problems which must be recognized, analyzed, and dealt with.

The attitude of the community and the church membership toward the ministry, and the demands made upon our time lies largely in our own hands. The detailed duties in the wake of a properly functioning church of today are manifold, the tendency toward over-organization of community and church life confronts us with an innumerable array of speaking engagements, while the desire to "Preach the Gospel" was the magnet which drew us into the calling of the Ministry. It has taken many years to develop the church and its affiliated organizations as we find them now, and it will require wise guidance on the part of its leaders to preserve the necessary balance required to keep the church engaged in that for which it was founded, rather than an unwieldy social organization busy about many things but forgetting the purpose of its existence.

Somewhere, we have read recently, "Large and varied ministerial functions outside the pulpit must inevitably weaken a man's efforts when he ministers in the sanctuary." Ministering in the sanctuary has been cited as the chief work of the minister. However, are not the powers of the minister enlarged and multiplied in proportion to the "large and varied" activities in which he is engaged? Does not the preacher who holds the hearts of his hearers preach from the depth and breadth of his experience in life and among his fellow men? A man of little and limited experience in life cannot preach with conviction, because he cannot feel that which he is saying, and his hearers know it.

We have the privilege of gaining experience among men in a varied field. We have organization work to do; we administer the work of this organization; we have the privilege of assisting in the financial work of the organization; we go about among our fellows and are presented with many questions for decision; we work with the young and the old; we are present when people are joyful and when they are sorrowful; we baptize, marry, and bury, we listen to the last words of the departing and have related to us the first words of the babes; we have the privilege of entering the homes of the very wealthy as well as the very poor. A man entering wholeheartedly into such a program of life activities will soon build for himself a foundation upon which to base pulpit discourses, such as no amount of seminary train-

ing would bring him. He will show in his preaching that he knows whereof he speaks, and his people will hearken to his word, because they too will know his word rings true.

We have in this day a constant assistant in our work, so far as intelligent discussion of religious matters goes, in the great flood of secular publications as well as religious publications. People read, attend discussion groups, and listen to the radio, which is a never-ending incentive to the pastor, because he knows an intelligent audience will respond to his best efforts.

Details of any phase of work may be assigned to others, just as soon as the pastor has discovered for himself the value of any project and the contacts it will bring him which he desires to follow up. So long as we remember that the church was established for man as a means to salvation, we shall be able to choose that which is necessary and allow the merely ornamental to wither.—W.S.R.

WORKING CONDITIONS

Last year, about this time, James L. Gordon announced through the denominational paper of the Congregational church that he was "Quitting the Church to Preach." He said, "I confess I have become impatient with the American church as it is organized now. I find our church leaders ignoring all the ordinary conditions of success in dealing with audiences large and small. Imagine an actor, acting in the dark! Yet the American preacher preaches in a dim religious light and at the evening service the face of the average pulpiteer is clouded in an uncertain shadow. The effect is that of hearing a voice but seeing no man. I struggled for more than a year to get a splendid church edifice illuminated so that the speaker might be recognizable at the evening service."

He goes on, "The average student graduating from a theological seminary, who has sought to learn how to preach, six months after he has entered the ministry, is called upon to face two appalling facts. The first is that the details of church life leave little or no time for sermon making, and the second staggering fact which faces him is the dawning consciousness of the tragedy, that, even though he has found time to prepare a sermon which is worth while, there is no congregation to listen to it. Thus we are killing the young preacher."

Observations of this kind coming from so eminent a man in his field as is Dr. Gordon, particularly when backed up by action, must make an impression both on the leaders of the church and

the young minister. However, we are constrained to ask:

1. Do churchgoers go to "see" the preacher, or do they go to Worship?
2. Does a dim physical light mean "a dim religious light?"
3. Might not the problem of securing proper lighting effects in a church be a simple matter to lighting engineers, to whom the task could be delegated, just as is done in the theatre, the background of the actor?
4. Is the mastery of detail work in the life of the young minister any more difficult than the mastery of detail work in other professions, or industrial work? Is not the matter of time for sermon making largely a matter of management with the individual minister, just as executives in other lines of endeavor must find time for endless committee meetings, and publicity work?

5. Is not the absence of an audience in the church a challenge to the preacher to awaken the spiritual consciousness of a community, just as the absence of customers in a store is a challenge to the grocery man to go into the highways and by-ways and bring them in?

All persons are innately religious and the church is as easily sold to a community as any commodity that we might care to choose. Since we have chosen the ministry as our profession, ways and means to awaken a community and bring the people to our churches are a challenge to our ingenuity as salesmen of the "Word of God." Are we going to allow this problem to *kill* us, young preachers? Or, are we, like the workers in the industrial field, ready to manage and engineer the problems of our field until the conditions are right to put it over? — W.

THE CHURCH A MONUMENT TO SPIRITUAL LIFE

Bishop Wilbur P. Thirkield says, in an article in the *Christian Advocate*, "Before me lie reproductions of four church buildings. Two of these remind one of the word of Emerson concerning English churches, 'Their architecture glows with faith in immortality.' To the other two the word of Bernard Shaw in his 'Going to Church' may well be applied. 'The Bishop may consecrate the building until he is black in the face without making a real church of it.' Of the first church an article on its dedication says that to the pastor 'the vision of a new church began to appear.' But in the completed structure there is apparent no spiritual vision, no aspiration, no prayer, no upward lift. There it stands, angular, with unadorned windows, all without a single ecclesiastical suggestion in the structure. Not even an uplifted cross appears. The only heaven-aspiring feature is the chimney."

We suggest that you secure a copy of the September 8, 1927, issue of *The Christian Advocate* and read Bishop Thirkield's article.

The architectural number of *The American Lutheran*, June, 1927, has an article by Philip

Frohman, the architect who completed the plans for the Washington Cathedral, on Structural Logic.

Charles J. Connick's article on "Stained Glass," and a third on "What is Gothic?" make the issue a valuable one for any minister who plans to build a church edifice.

The amount of money you contemplate putting into a new church does not absolve you from securing all the information available on "Good Church Construction," because there are many fine churches built with small capital.

JUST MISSING SUCCESS

Our parish churches are much better than they used to be. We have a nice pile of shiny, 8 x 10 photos lying on the floor beside us, but we cannot publish some of them and retain a good conscience, for often there is a fly in the ointment. Many a church just misses being quite good. They remind us of an old woman out in Illinois who bought the finest and costliest lock for the front door of her shanty, but forgot that the door was hung on leather hinges, made of belting from the railway shops.—F. W. Webber in *Church Art*.

Architecture and Worship, by Howard J. Chidley, was published in the *Congregationalist* of May 12, 1927. It is a short article, but will give you pointers on desirable and not so desirable features of churches.

MAKING A SERIES OF LETTERS IN PREPARATION FOR A FINANCIAL DRIVE

The series may be planned for weekly mailing, six weeks before the drive is to take place.

The first letter should contain nothing more than a sales talk on the general work of the church in order to create good will.

The second letter should review the work of the church for years past.

The third letter should review the work of the past year, in this instance, it would be for 1927.

The fourth letter should contain the complete report of the intake and out-going of money during 1927, which is the basis of the work accomplished by the church during 1927.

The fifth letter should contain a summary of the work the church will undertake to do in 1928 and will give a fairly good idea of the increase of the actual budget needed in order to cover such a program.

The sixth letter should again be a sales letter backing up the prospective work for the coming year, mainly designed to create good will. These letters should be mailed at intervals of one week apart.

During this time you and your council have organized your work so that after the mailing of the sixth letter you will be ready to make an announcement of the drive and begin your work within the week after the announcement is made. The whole drive should not take beyond three

days. If it can be done in two by enlarging your force of workers, so much the better.

It takes a good live force of workers to put over any kind of a drive and your worthwhile people are not in position to remain away from their own businesses and posts of duty for a longer period than is absolutely necessary to put over the work. If you make up your mind to do it in two days, the whole organization will be keyed up to the point where the project will be put over.

FILING SYSTEM

As filing systems are favored and quite profitable pastimes for pastors, I would like to submit my own system.

This system indexes not only clippings, but also books. Clippings are filed consecutively and numbered. This makes the clipping file just a large book, the numbers of the clippings corresponding to the pages of the book.

Indexing is taken care of in two 3 x 5 card series. The first series is topical. Each card carries a topic and of course the cards are arranged alphabetically. The number of the clipping is listed on the card under the proper topic. If the clipping contains material for more than one topic it may be listed on as many cards as topics are referred to. If material is found in reading books under the various topics the name and page of the book may be listed on the card. As this system grows it tends to index not only clippings, but the whole library.

The second series in the index is Scriptural. There is a card for each chapter of the Bible. On the card is listed the verse just as material is found on that verse and the number of the clipping, or the book, and its page listed. My own sermons are listed on these cards. Thus if I want to know if I have a sermon on any text I look up that card in the index. Of course other sermons are also indexed in this system.

I find the system very complete and what to my mind is a great advantage it is not necessary to classify material under general heads. Such classification is confusing because there are so many topics which may be under two or more general classes.—*L. Herbert Wyandt, Richmond, Indiana.*

For Your Church Bulletin

CHURCH ETIQUETTE

Rules of etiquette are the conventions or ceremonies observed in society. Rules of church etiquette are the conventions observed by well-bred church attendants. A few of these rules are as follows:

1. Never be absent unless you can give God a good excuse. You are invited to God's worship. You wouldn't think of remaining away from a function to which you had been invited unless you gave a good excuse.

2. Never be late unless it is unavoidable.

3. If you are late, never enter the church service during prayer or scripture reading. This

is as much an offense as it would be to interrupt any conversation. Prayer is man talking to God. Scripture is God talking to man. The hymns are varied musical conversation. You are expected to take part. The sermon is conversation between the minister and the congregation in which the congregation usually is expected to answer in action rather than word. Since the sermon is addressed to you also, it is no breach of church etiquette to slip quietly into your pew.

4. It is usually considered bad form to whisper or gossip from the time of the opening chord of the prelude until after the benediction. Many congregations remain quiet a moment after the benediction.

5. If people came to your home, you would try to make them feel welcome. If you are glad to see strangers, and those who rarely come, in your church home tell them so.

These and other little courtesies help the general worship period and the individual. We all want to do the proper thing.—*Rev. Raymond J. Cornish, Canton, Pa.*

NEGLECT

People forget that there are two results following from neglect. There is a principle of deterioration going on in this fallen world. "If we don't sow, we can't expect to reap." True; but this only represents half the result. If we don't sow, shall we simply lose the harvest we might have had? Will the field continue wholly fallow? and not rather be filled with all kinds of noxious weeds and thistles? If we neglect a garden plant, a natural principle of deterioration comes in, and changes it into a worse plant; so if we neglect the breeding of birds, and of our domestic animals they deteriorate. If we neglect the education of our children, their minds will not remain idle, but the principles and influence of evil will be busy, and make up for our neglect.—*Bowes.*

THE TASK IS OURS

Solitude of the soul is a deep fact of the life of every man. In all our heart of hearts there is an impenetrable solitude. We are alone. Our deepest lives are hidden from all. This we find true for example, in our life of thought. As we have seen, each must think for himself. The truth can be for us only in so far as we recognize it as true; none can do this for us; the task is ours alone. Christ stood alone against the world; and we may be called upon to do the same. To shrink from the consequences of any truth is cowardice.—*Painter.*

REVIVAL MEETING?

Here Is Our Advance Forecast:

- 1st—A Centurian Band of 100
- 2nd—A Prayer Band of 1,000
- 3rd—An Ingathering of 250 by Easter
(150 from the Sunday School)
- 4th—An Easter Self-Denial Offering of \$2,000.
(For Our Endowment Fund)

—*Dr. Porter, St. Louis*

Advertising the Church

78th ANNIVERSARY

Dear Friend Ramsey:

I thought you might like to get in on the season's astest effort in a mixture of ministering and merchandising. "78" does not mean any special anniversary, but why shouldn't it? We are having a lot of fun with it here in Fayette. This old church has been at it since Iowa was barely a child and I think it has done the folks a lot of good to know how long the church has been making history and the merchants have had to talk church to get the "78" idea over.

It has taken five days, I think, to put it over. The church has made a lot of the stuff the Christmas angels sung about and that's all the church desired. It cost the merchants \$1.25 per for a paper spread-circulation of 800, and the billing of 298 rural boxes, together with a big red sign in each window. I made 185 calls to do it. One Catholic merchant said, "The way you work this, there must be a pretty fat commission." Well, I told him most of our hardened sinners in the towns these days are on the business streets and this way I have had a chance to call on all of them. And his firm paid out a dollar and a quarter too.—John D. Clinton, Fayette, Iowa.

* * *

A NEWSPAPER ARTICLE

FAYETTE IS 78 STRONG SATURDAY AND SUNDAY

Church is Seventy-eight Years Old Sunday — Business Men Have 78c Sales in Fayette Saturday

Two hair-cuts in the same family, 78c; seven star-cut tumblers, 78c; dollar dress or dollar tie, 78c; two meals (you and your friend), 78c; a rag rug or six photographs, or one fish story, at 78c. The stones and running brooks may not cry out, but from the red signs along the Fayette Main street, the loaf of bread and the pail of grease, the can of polish and the can of peaches, together with the silk stocking — each calleth aloud, "78c."

Who gets the benefit of all this seventy-eight cents business? We all do. We all say so, comes the answer. The 78 cent sale on Saturday, January 14, tells the world that Fayette believes the Christmas angels knew what they were shouting about; that there can be a peace that counts when men of good-will get together. Saturday, January 14, is a Trade Booster Day combined with Sunday, January 15, as Anniversary time for an historic Iowa church standing on the Fayette hill.

Three eating establishments are advertising, the Ladies' Aid, the New Home Cafe and the Fayette House. A ladies' aid is a pretty good group of citizens and Friday evening at the church, the ladies serve the anniversary supper and the oysters will flow freely (for 7 or 8c) together with tables loaded with food to the various tastes. Then on Saturday and Sunday at the New Home and the Hotel, they are just about

washing the dishes for nothing, to encourage the fortunate Fayetters to make the wall to rejoice with much trade.

Three doctors and two dentists co-operate with you (and on you, sometimes) to tell you that you can save a lot more than 22 cents on the dollar by making your health calls upon them regularly. Lawyer and preacher round out the roster, professionally, in Fayette, by word and card in a full page of printed reasons as to how Fayette on Saturday, January 14, proposed to say Happy New Year; materially, physically, mentally, legally and spiritually.

The number "78" is derived from the number of years the old church in Fayette has been organized. To be sure, the date on the structure is '76, one hundred years after the Declaration of Independence. Organization preceded that date when January 9, 1850, three years after Iowa became a state, the first preacher, Rev. John Hindman, rode in and organized a class.

The merchants have made "78" a modern thing, as well as a venerable number in their Saturday building of a town directory, with, all told, an entry of 44 suggestions for Sale Saturday. The two banks, though they cannot give away dollars for 78c on Saturday, will bank your 78c and just about make good in five years by the savings account route. The two milkmen with their cold fingers and noses these mornings, are showing their warm hearts when it comes to cold cash, by leaving 19 quart tickets on each back porch where stands a Saturday check for \$1.78. The two barber shops, two filling stations, two garages, two hardware stores, two shoe men, two dry goods men, are all in line on the "dollar's-worth-of-value-for-78c" idea. At three groceries there are special orders and at three stores stationery offers vary from purchased stationery to printed orders. From the Pan to the Photo, from Bargain to General Store, from shoes to smokes — and if you don't want to buy anything, the auctioneer will arrange with you on Saturday for a sale later. But if you neither want to buy nor sell, come in and tell fish stories, for George Bronn, veteran of many wars, as well as fish stories, posts this offer: "I will give 78 cents to any man who can tell a bigger fish-story;" and George is going to have a square deal if Fayette has to launch the first official fish-story telling contest in America.

Then, as a finale, to prove that man does not live on bread or Black-Beauty axle grease, or even banker's, bakers' or barber's best bargains, Fayette is invited to the Church Anniversary — the 78th — as it comes on Sunday.

Rev. John D. Clinton, the 42nd preacher, in line, since John Hindman rode in, preaches morning and evening. At 10:30, the sermon idea is "To Think Through, More Clearly." In the evening, at 7:30, the chancel Gethsemane window will be masked all but the little blue town in the glass

work. It is not a blue town, as you sometimes think of the idea. At the sign of "78," Fayette townmen will have said Happy New Year and have shown their new stocks; they will have proved that as the fathers together builded the church, so today together our trade may be established; they will be ready for the consideration of the True-Blue-Town.



Rev. John D. Clinton

The photographer had 22 extra sittings on 78 Cent Sale Day. He naturally wanted to show his appreciation and see what he got.

GOTHIC GOSPEL

Sunday school at 9:30. Why send just part of the family this morning? This is Anniversary Sunday. The men's class needs 78, you all need the air and the lesson and Supt. C. M. Holmes, in his special loyalty appeal, needs you. At the service at 10:30 the Junior talk is "A Soldier's Snuffer," and the sermon, "To Think Through, More Clearly." College League at 6:30 and at 6:45 High School League, Marjorie Stranahan conducting down the Indian Road. At 7:30 the blue town will be visible in the chancel window. It is hoped you will be visible in the audience.

For the second successive year Fayette Children's day pictures won honors in the national contest conducted by the M. E. Church. With

Broadway Church, Chicago, Fayette received the distinction of having two pictures printed in the Education publication, *The Christian Student*. Centerville and Cedar Rapids were the other two Iowa towns placing in the honor list.

A CARD HANDED TO EACH CHURCH ATTENDANT

JANUARY, 1928

78

I HEREBY RESOLVE:

(Sunday Morning Program at 10:30)

Jan. 1 To Ballast My Ship, More Truly
1 Cor. 14:15
Jan. 8 To Make My Climb, More Surely
Acts 3:19
Jan. 15 To Think Through, More Clearly
John 19:5
Jan. 22 To Be Interested, More Vitally
Luke 9:11
Jan. 29 To Know Christ, More Nearly
John 17:25

For the Evening Hour at 7:30

Jan. 1 Eleanor Parker, Guest Reader
"Tamarack Blue," Lew Sarrett
Jan. 8 Visual Night
78 "Manifestations" 78
Jan. 15 The Town in the Window
(Just the blue town visible.)
Jan. 22 From the Lantern of Christ
Come Sing Along the Lightest Aisle
Jan. 29 Junior Night—"Shine Within"
All preachers will be under 12 years.

Yes — You thought right — It was 78 years ago the ninth of January, when John Hindman rode into Fayette, and three years after Iowa became a state, organized this church in Fayette.

Happy New Year

Fayette, Iowa

VIEWS OF THE LOCAL EDITOR

FAYETTE SALE DAY LEAVES FINE TASTE
A Good Store-Church Combination. When is Next
Big Day? 78c by Mail.

Saturday at a certain cafe, not quite seventy-ate, but anyway half that number took advantage of Fayette's own sale and got the two meals for 78c. And in Sunday school there were only 49 men, but that was a fine increase. Ladies' silk hosiery, one-half dozen photos, dollar bakery orders, and two hair cuts in the same family — these offers at 78 cents each seem to have been leaders in this first combined town effort.

The query has come, "When is the next big day for Fayette?" This did not come from the merchants who cleaned up, necessarily. Two store-men volunteered the information "Our articles didn't do much but it was fine advertising and count us in on what happens next."

(Continued on page 648)

Success for Fayette and vicinity
in the new year
Shop hours 8 a.m. to 5 p.m.
Closed Saturday
and Sunday
and Monday
from 12 to 1 p.m.

NOTICE TO BOYSCOUTS
Scouts to be welcome
and treated
as guests
at Fayette & Fayette, Very Good
Registration \$1.00, \$1.25 and
quarter Jan 15

78 CENT SALE

SATURDAY, JANUARY 14

TOGETHER -- 78 Years Ago Our Fathers Established Our Old Historic Gothic Church In Fayette
TOGETHER -- Saturday, January 14, We Can Establish Our New 1928 Town-Trade In Fayette

The Merchants Along Main Street in Fayette Are Taking This Method of

SAYING HAPPY NEW YEAR - - - and at the same time - - - SHOWING THE 1928 STOCK

TO HAVE -- A church organized since Iowa was 3 years old is an achievement, and to have a fireplace assembled from every continent is another. But on--

SATURDAY, JANUARY 14, 1928

TO HAVE -- A Sale Day the organization of which Iowa never heard; and packed with Chicago beating bargains like rocks together in the Upper Iowa Fireplace

THAT IS THE TOWN ACHIEVEMENT DAY IN WHICH YOU ARE INVITED TO PARTICIPATE

FRIDAY -- The Thirteenth ushers in the event with an Anniversary Cafeteria Supper served by the ladies at the Church of 78.

SATURDAY -- The Sale. Things start popping from the time the dairymen start around town at dawn, and continue until the last grocery delivery ceaseth and the sun goeth down on the photographer, and the last light faileth in the business district.

SUNDAY -- The Anniversary with anyway 478 seats available all day and Anniversary Dinners served at the Fayette House and the New Home Cafe.

* THIS IS A ONE-DAY CASH SALE ONLY *

Watch Each Window With A Red 78

Ring In The New Year on the Cash Registers of Fayette

GO TO CHURCH SUNDAY

JANUARY 15, 1928

78TH ANNIVERSARY

Our \$1 Stationery 200 Sheets and 100 Envelopes 78¢ printed with your name HATHAWAY & COLE	All \$1 Attorney Services Mortgages Deeds 78¢ Oliver W. Stevenson Attorney	2 Meals Sale Saturday or Anniversary Sunday 78¢ NEW HOME CAFE C. W. Field	7 Star Cut Turners \$1.05 value 78¢ H. I. Robleson & Sons	Regular Dollar Men's Half Soles 78¢ E. B. BOGERT The Wear U Well Men	Duo No. 7 Automobile Polishes Dollar Size 78¢ HALL CHEVROLET CO.	2 Hair Cuts In the Same Family 78¢ DENNING BARBER SHOP	Two 75¢ Boxes of Stationery 78¢ DAVIS DRUG STORE
New Year Milk Special 19 Quarts \$1.78 Check or cash in bottle bottle HIGHLAND DAIRY LUDOWICKE	Direct for this Sale A Factory Special In our window 78¢ R. A. STRAYER Hardware	Our Dollar Order 4 25c Cans of Peaches 78¢ DUREY & CHAPMAN	Our Dollar Order Any winter goods and Shoes This is a discount of 25%. Buy 10 get for 78¢ GEORGE GAYNOR GENERAL STORE	Our Dollar Order 2 lbs. 50c Coffee Richelieu Brand 78¢ GRIM GROCERY	Our Dollar Order Your Choice 4 lbs. ground beef (cheese or 1 lb. bacon or ham) or 10 special 10c packages for 78c SMITH & SMITH	Eat at the Hotel 2 Meals 78¢ Anniversary Sunday or Sale Saturday FAYETTE HOUSE	Put a check on the porch for \$1.78 19 Quarts Milk Tickets FAYETTE DAIRY WILSON & DAVIS
Ladies Dollar Silk Hosiery 78¢ A. G. ANDRES CO.	The Credit of U. S. A. has been good since '78	Ladies' \$1 Silk Hose Men's \$1 Ties 78¢ HARTMAN BROS.	78 Establish your credit with a checking account State Bank of Fayette	Autocolor Lunas calendar and stationery Dollar Box 78c J. H. BOYCE	John Paul Jones started for France in '78 With his first railroad trip in 1878, he traveled 1,000 miles in 10 days with a savings account with us First National Bank	\$1 Hour Dress 5-inch Mixing Bowl Glass Pickle Dish \$1 25 cent combination 78¢ BARGAIN STORE	\$1 Hour Dress Footstool or Rag Rug 78¢ A. J. FOX
\$1 in Bakery Trade 78¢ MCLEES PAN	\$1 worth of Shoe Repair Work 78¢ H. C. LEOPOLD In rear of Andres store	Will you have good teeth when you are 78 Make your annual visit to the Dentist DR. J. L. BRONSON		For Nearly 78 Year You will be ready to the same order, the older, the better DORMAN has stood for good teeth.	I can sell you for 78¢ Things you need not buy now, but will be useful at some future time and soon C. W. KNIGHT HARDWARE	One Dollar Footstool or Rag Rug 78¢ A. J. FOX	
Suit Cleaned -- pressed through to Plan Friday the thirteenth Dollar Value 78¢ MCLEES PAN	1 Gallon Can Harnessed Separators Oil 78¢ Mid-Continent Oil Co. PULL & PUSS	10 Pound Pail Black Beauty Axle Grease \$1.10 value 78¢ RICHARDS' GARAGE	Room for 78 MEN In the New 1928 Annex and Valley Building 100' x 100' x 20', on Jan. 12, made 11:30 a.m. PULL & PUSS, L. P. F. PULL & PUSS, L. P. F.	Anniversary cafeteria church supper Friday the Thirteenth ALL DINNER 78¢ Held at the Church of the Lord, 10th and PULL & PUSS, L. P. F.	I have auctioneered 78 Salvaged and then SPECIALTY BAKERS For Builders Sale Buildings R. B. McCORMACK at Brasfield's Barber Shop	A new car of Clear 5/2 Shingles \$4.78 per thousand \$5.25 value Ia. Builders Supply Co.	Special \$1 Order Tobacco for 78¢ R. L. HARVEY & SON
Hair Cut and Shampoo Dollar Value 78¢ PAUL'S BARBERSHOP	Post Card Photographs 1/2 doz \$1.25 value 78¢ H. F. SCHILLING Photographer	Crank Case Draw and Fill 1 Gallon Oil 78¢ MILLER VALLEY STRANAHAN Filling Station	I will give 78¢ To any man who can tell a bigger fish story GEO. BRONN	Any 1 Apron in the shop 78¢ ART SHOP Maude Chamberlin	You Can Buy 78 Very Different Things But you cannot buy health Let your doctor help you keep it DR. R. A. MCLEAN	You Can Buy 78 Very Different Things But you cannot buy health Let your doctor help you keep it DR. J. D. PARKER	You Can Buy 78 Very Different Things But you cannot buy health Let your doctor help you keep it DR. F. L. BAKER

A COMMUNITY AT WORK

The front page of the local newspaper was largely given to news items about the ramifications of the plan; the next page was devoted to historic items about the church and its activities, all beautifully illustrated with actual photographs. On the center of the page and top, appears a reproduction of the beautiful and historic Gothic

church, under it pictures of the fireplace described in another part of the magazine; a group of Boy Scouts drilling; the church choir grouped about the organ; the founder of the church 78 years ago; the outdoor pulpit fashioned from a portion of the furnace in the old church structure and now used on summer evenings; and a close-up of the entrance of the new church. The complete third page of the paper is reproduced above.

Following the sale bill suggestion, a good many folks went to shop Saturday and then went to church Sunday. They had started the affair Friday night at the cafeteria supper where with Mrs. John Fawcett as general, 7, 8 and 4 cent dishes made economy eating and incidentally made the ladies, well they thought it would clear \$22.78. Then on Sunday at Sunday school, a little better than three times 78 folks appeared at 9:30 and at church — that was where the mail order business of this Fayette deal was established. Dr. A. P. Wheelock, of Des Moines, seeing the write-up in a paper in Des Moines took his typewriter and wrote the following to the father of the sale, Rev. John D. Clinton — "I got a big kick out of the paper . . . but to get down to brass tacks, I want to congratulate you . . . and I am enclosing 78 cents which I wish you would put in the collection next Sunday. Best wishes from Des Moines, the city of 78 cents.— Arthur P. Wheelock."

Yes, a preacher started this 78 business 78 years ago when he rode into town to start a church. And his 42nd successor started it over when he wrote the advertising. Each merchant paid \$1.25 as his New Year advertising bill. That meant that the 43 good sports in on the deal massed \$53.75. After all printing, posting, and posterizing was paid for, the cost was \$52.17, leaving a balance on hand of \$1.58 to start the next something.

* * *

AN HONORARY "A.A." CONFERRED BY THE COMMUNITY INSTEAD OF A "D.D." FROM A THEOLOGICAL SEMINARY

AN APOSTLE OF ACTIVITY

We feel that we should not let this opportunity go by without a few words of appreciation of the local pastor of the Methodist church, Rev. John D. Clinton, who has frequently demonstrated his ability in varied lines outside of the commonly expected one for a minister — that of preaching sermons.

During his stay in Fayette he has been engaged in something besides the usual Sunday services, and all the days of the week find him interested in something. One of the most note-



Rev. John D. Clinton

worthy achievements was the remodeling of the church, which is of course somewhat of ancient history now, but which demonstrated that he can not only conduct Sunday services with poise and ability, but can, on occasion, don overalls and use the pick and shovel in a church rebuilding program, or carry out a well-designed plan for the beautification and increased utility of a church structure. He has been busy with the boy scouts. He has done many other things which do not regularly come under the head of pastoral duties — and he has done them well.

Especially we are going to refer to the advertising campaign which came to a head in the 78 cent sale put on by merchants of Fayette last Saturday, in commemoration of the 78th anniversary of the coming of John Hindman to Fayette and organizing church work. Readers of the *Leader* noted the two-page "spread" last week, one page of which was business advertising and the other page a pictorial representation of the church with which Rev. Clinton's diversified talents are concerned. Most of the advertisements were written by him, and the work of planning and securing the ads was done by him. And to finish up the work in good style he went ahead and preached a fine sermon the next morning.

People generally like a man who is able to do things, whether they are part of his regular business or not, and especially do they like one who can step out of his customary niche and be at home in successful achievement otherwise. That is why the people of Fayette generally like John D. Clinton. He has been perfectly at home under a great variety of circumstances which have come up to him in Fayette, and whatever he has started has gone over with success. There are many other likable qualities about this young man besides that of being a "doer," but that is the one we are especially concerned with now.— *Fayette County Leader*.

Evening Services

BURNING A CHURCH MORTGAGE

Rev. Frank M. Field

How do you go about it to burn a church mortgage? Now that the debt is paid, how can we make the celebration effective, as well as joyous? Is there any ceremony or ritual as a guide for such a celebration?

This writer sought frantically for suggestions for such a celebration, and, finding none, proceeded to arrange a service, as the school boy said, "out of his raw head." It wasn't quite so difficult as was paying the debt, but he would

have given a good deal for some such suggestions as these which he now offers to those who may wish to celebrate a debt paying victory.

As can be readily seen, the ceremony with the symbolical candles described here, could also be adapted to a service for arousing interest and loyalty at the beginning of a building or debt raising campaign, pointing out, as it does, the essential elements which make for success in such an enterprise.

It was no little accomplishment for the Oak Park Methodist Episcopal Church, with no mem-

bers of independent means, ministering to a congregation of industrial workers in Flint, Michigan, to put \$87,000 into its property, the bulk of it since the building of the main unit ten years ago and to wipe out the debt which one time reached nearly \$50,000; and so feeling ran high as the last few thousand dollars came in. A Day of Jubilee was set as the time when the church might rejoice over its complete freedom from debt and the thought of its twelve hundred members was directed to that day for weeks before it arrived.

The morning service was given a spiritual objective, capitalizing the emotions of victory and rejoicing for the church's future program with the theme, "The Debt We Still Owe." Any pastor can work out a timely message on this theme, but these points are suggested.

Our rejoicing today is something akin to that of the Jewish Year of Jubilee when slaves were freed and debts were cancelled, but there are some debts we have yet to pay. 1. Our Debt of Gratitude to the Past. The church is paid for but not the spiritual foundation on which the church is built. (a) The Faith of our Fathers handed down to us. "Upon this rock will I build my church" refers not to the man, Peter, but to his confession of faith. From then till now there has been a continuous stream of faith, giving us the church today. (b) The Bible. "Built upon the foundation of the apostles and prophets," Eph. 2:20. You can't pay for the Bible. Most of its authors were martyrs, as were also its first English translators. (c) "Jesus Christ, the chief corner stone," Eph. 2:20. Redeemed, we are not our own. We owe everything to Him. Paul, a slave of Jesus. "Drops of grief can ne'er repay, the debt of love I owe."

2. Our Debt of Obligation to the Future. Children and youth our debtors, not for what they have done for us, but what we have received from Christian parents and teachers and must pass on to the next generation. Jesus set the child in the midst and the church must do likewise, planning its program and its buildings for the children. Our need for better quarters and equipment for religious education.

3. Our Debt of Duty to the Present. "I am debtor," Rom. 1:14. The unsaved in our midst. The millions in heathen darkness. Our responsibility role. Evangelism.

But greatest interest centered in the burning of the mortgage in the evening service when the largest crowd that ever tried to get into the church turned out, many being turned away disappointed, unable to witness the impressive ceremony. The ceremony, worked out in suggestive symbolism, constituted the service after the musical features, no address or sermon being delivered except the message of the ritual.

After a financial history, read by the treasurer of the building and debt funds and tracing the steps by which different units of the church property had been built and paid for, the pastor explained that burning the mortgage was not to signalize the killing of a dread monster that had held us in its grip, squeezing out the life of the

church in interest money exacted; but, rather, the ceremony was to represent the achievement of building and paying for the church over a period of years, which would have been impossible without the debt. We were to think of the mortgage, not as an enemy, but as a helper in a great achievement.

"So, let the document which we are to burn represent the task of building and paying for this church, or that part of it which we could not care for on a cash basis at the time. Let the burning of the paper symbolize the doing of that task, paying for the property, providing a temple for the worship of God. So, what transpires in a few seconds tonight represents eighteen years of effort, sacrifice, loyalty and loving service."

The speaker then took eleven candles of different colors and about five inches long, representing the elements of Christian character and experience in the lives of God's people that led them to build the church and lay down their money for it; and, after speaking briefly on the symbolism of each candle, signifying the means by which success had been achieved, he handed them one by one to members of the Board of Trustees, seated on the platform. These candle symbols were suggested, for the most part, by the narrative of 1 Chronicles, chapter 29. (1) Faith in God, represented by a white candle. (2) Faith in the enterprise. "The work is great, for the palace is not for man, but for the Lord God." v. 1. (3) Hope, a green candle, seeing the church growing and achieving in coming years. (4) Love for God. Love is the most potent force in human life, accomplishing otherwise impossible tasks. (5) Love for the house of God. "I have set my affection on the house of my God." v. 3. (6) A yellow candle representing zeal, enthusiasm, effort. "I have prepared with all my might for the house of my God." v. 2. (7) Blue candle for Loyalty. (8) Willingness in giving. "With a perfect heart they offered willingly to the Lord." v. 9. (9) A red candle for Sacrifice. (10) Consecration. "Who offereth willingly to consecrate himself unto the Lord?" v. 3. (11) Spirit of Stewardship. "All this store that we have prepared to build thee a house cometh of thy hand and is all thine own." v. 16.

But all the candles were dead and lifeless in the hands of the officials, who representing the church membership, were reminded that there was no fire there to accomplish the task in hand. These qualities of faith, hope, love, etc., must be made to live and glow with fervent heat by contact with the burning heart of Jesus Christ.

Just then, by pre-arrangement, the lights went out and in the darkness we asked for the source of life, light and power; when, lo, before us on a table stood a tall candle, representing the great Head of the Church and burning brightly to symbolize the giving of himself for the life of the Church. "Come, men," said the speaker, "let us light our candles at the burning heart of Jesus. Let his life touch ours and make our faith, our hope, our love a living, warm reality and we shall be able to perform any task for him."

The eleven candles were lighted, but as the men moved across the platform to the table where the mortgage document lay on a tray, one candle went out and was relighted by one of his fellows, reminding us that often we need to encourage one another and keep the lights of Christian devotion burning. The paper to be burned had been previously treated with "fairy fuel," a sulphur preparation, so that as the eleven tiny flames were applied, it broke into brightly colored flames of blue, green, purple and amber. The spectacle was too impressive to be watched in silence, and, after a few hushed moments the congregation broke forth in prolonged applause, which soon merged into the singing of the long meter doxology.

Many said they would never forget that service, and, to keep the memory fresh, each attendant was given a souvenir wall calendar bearing a picture of the church and a few facts concerning its great achievement. The official members participating kept their candles as souvenirs.

THE CHALLENGE OF THE CROSS

Rev. Lewis Keast

As a Lenten service and a worthy introduction of the Passion of our Lord nothing can better serve the Church and the cause of Christ than a service devoted entirely to the story of the Cross. Many churches already have electric crosses. If you have none, one can be made with very little expense. It will add greatly to the service which I wish to introduce. Whatever we may think of the world's varied attractions the Cross crowns them all. The thought of a lighted Cross leading us to our Lord is not to be lightly set aside.

A few weeks ago in the great Student Volunteer Convention, which was held in the city of Detroit Doctor Holland, in a very impassioned reference to the Cross as the center of Christian life and thought, remarked: "I wish it were here on the platform to speak to." At the next session the cross was there standing ten feet high, and it afterward became the background of every address that was given, and every song that was sung. It was an electrifying sight to see thousands of our youth, flaming with enthusiasm, fired with the glory of the Cross and the "hope" of achieving a redeemed world in the name of Christ.

Whatever your plans may be for the "Passion-tide" this service will supplement them. It will be strictly spiritual and evangelistic. The appeal of the Cross is both searching and redeeming: "And I, if I be lifted up from the earth, will draw all men unto me." Christ's work was finished upon the Cross. Here our Lord's service and sacrifice met in holy climax; and let us beware of a religion in which there is not much of the Cross.

This service will call for something more than a rehearsal, it will demand of every participant special preparation in prayer. Call your committee for a special meeting of prayer after the regular mid-week prayer service, and lay your plans before them. Tell them what you expect to do and what you anticipate as a direct result of this service.

While this service may not take a great deal of time by way of regular rehearsals it will demand our best thought and careful preparation. In planning this service let every thought, every act, gravitate toward the Cross. Bring in the several departments of the church that they may share in this program. Little children love to sing, and one or two of the older people who are given to public speaking will be glad to help. A member of the Missionary Society will be glad to speak of: "Missions and The Cross," telling the story, perhaps, of Christ of the Andes—the Cross that sealed the covenant between Chili and Argentine.

To introduce this service we could call to our assistance the Junior Choir who would augment the regular choir and sing for us the Processional—the "Crusader's Hymn," "Fairest Lord Jesus." The Juniors should march from the rear of the church down each aisle and meet together on the platform around the already erected electric cross, then the opening Hymn is announced, and with all lights out, except those of the cross, everybody will unite in singing:

"In the Cross of Christ I Glory."

As a special number have someone sing: "The Old Rugged Cross," as a solo. A simple outline of the service, although it may be adjusted to meet any church, may be as follows:

Organ Voluntary	Processional — Crusader's Hymn
Hymn: In the Cross of Christ I Glory	Invocation
Chorus Choir — Anthem	Scripture Reading — Selected
Prayer — Choral Response	Solo: The Old Rugged Cross
Offertory — Prayer	Hymn: Behold the Saviour of Mankind
Address: Missions and the Cross	Hymn, or Solo: When I Survey the Wondrous
	Cross
Address — The Attraction of the Cross	Hymn: Must Jesus Bear the Cross Alone?
What Think You of the Cross? — Pastor	Consecration Hymn: Saviour Thy Dying Love
Recessional:	Benediction

"Onward Christian soldiers! Marching as to war,
With the Cross of Jesus going on before."

The beauty of this service will be not only in the lighting effect of the cross, but both in its inspiration and consecration. Here at the Cross folks will be ready to renew their covenant with Christ; and if they renew their covenant God will renew their strength.

What the Readers Say

Penney Farms, Florida.

Publisher of *The Expositor*:

I commend your zeal in efforts to hold the subscribers to the magazine, which is fine and worthy a place with every minister.

(Continued on page 722)

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

THE FOUR GREATEST TRUTHS EVER UTTERED

The greatest theologic truth ever uttered, as we have seen, was *Pneuma ho Theos, kai tous proskunountas auton, en neumati kai aletheia dei proskunein*. Then we considered the greatest Evangelical truth, that tremendous truth of John 3:16. After that a third was enunciated, the greatest Practical truth ever uttered (Matthew 22:37-40), and left for discussion in the *Expositor*. But a fourth maximal truth demands, insists upon attention, and we may not ignore its claim, which is, the greatest Sociological truth, the Golden Rule. These two, therefore, form the subject of study today.

3. The Greatest Practical Truth Ever Uttered. Matthew 22:37-40.

Ho de Iehsous eipen autoh, Agapekseis Kurion ton Theon sou en holeh teh kardia sou kai en holeh teh psucheh sou kai en holeh teh dianoia sou, Then Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and with thy whole spirit and with thy whole understanding. *Hauteh estin heh megaleh kai proteh entohleh,* This is the great and first commandment. *Deutera homia hauteh,* A second similar (of like authority, eminence, importance) is this, *Agapekseis ton pleshion sou hohs seauton,* Thou shalt love thy neighbor as thyself. *En tautais dusin entolais holos ho nomos krematai kai hoi prophehtai,* On these two commandments the whole law hangeth, and the prophets. To love God and fellow man with an uncircumscribed love, this is the sum of all the commandments, the panted of the whole law of God; and it is the greatest Practical truth ever uttered.

There are three commanding sermon thoughts imbedded in this solemn declaration and doctrine of Jesus Christ's.

First. Both these two Chief Commandments are Preeminently Practical. This is of the very essence of a commandment; it specifies something that must be done.

Second. But in God's Law the Practical Things are the Spiritual Things. It is in Spirit, not in Matter, that reality abides; and likewise it is in spiritual activities, not in physical, that God's commandments are fulfilled. The Jews said to Jesus, "What shall we do that we may work the works of God?" And Jesus answered, "This is the work of God, that ye believe!" *Ti poioumen, hina ergadzohmetha ta erga tou Theou?* *Apekrithet ho Iehsous kai eipen autois, Touto esti to ergon tou Theou, hina pisteusekte eis hon apes-*

teilen ekeinos. (John 6:28-29.) Believing, trusting, loving: these are the concrete realities of man's real life. This practical age demands doing things, efficiency, putting something across, as the test of real religion: but Jesus declares that believing, loving, spiritual states not external activities, are the true "stubborn facts" of which God takes account. That matchless doer, the apostle Paul, caught a vision of this same when he said, *Plehrhoma oun nomou heh agapeh, The filling-up-full of the Law—that is Love!* (Romans 8:13.)

Third. Yet in the last Analysis Doing and Loving Coalesce. Doing must be rooted in Loving, or it is dead. *Kai ean psomisoh panta ta huparchonta mou, kai ean paradoh to sohma mou hina kauthoehshmai, agapehn de meh echoh, ouden opheloumhai.* (1 Corinthians 13:8.) But none the less Loving must fruit in Doing, or it is utterly barren. (James.) Loving and Doing are like those brothers, the Siamese Twins, who were so vitally connected by living tissue that the most skillful surgeons did not dare to divide them lest the operation would kill both. *Ho gar meh agapohn ton adelphon autou hon heoraken, ton Theon hon ouch heoehraken ou dunatai agapan!* (1 John 4:20b.) And just as truly, he that loves not God cannot adequately love his fellow man. These two interlocking commandments sum up in a living unity the whole law of God.

4. The Greatest Sociological Truth Ever Uttered. Matthew 7:12.

The Golden Rule! And the Golden Rule actually obeyed would solve every sociological problem of civilization. And that Rule is as plain and simple as twice two are four.

Panta oun hosa an thelehte hina poiohsin humin hoi anthropoi, All things therefore whatsoever ye would wish that men should do to you, *houtoh kai humeis poieite autois,* just so also do ye to them; *houtos gar estin ho nomos kai hoi prophehtai,* for this is the law and the prophets. Luke 6:31 gives more briefly: *Kai kathohs (kata and hohs) thelete hina poiohsin humin hoi anthropoi, kai humeis poieite autois homoiohs.*

From this one text scores of sermons could and should be preached, yes, by every preacher in the land! And we may venture to affirm that if every other form of sociological instruction and exhortation were laid aside for a good while, and if preachers, Sunday School teachers, weekday school teachers, editors of religious papers, editors of decent secular papers, writers of all books of fiction or fact, and above all if mothers and fathers, would preach, teach, explain, illustrate, exemplify

emphasize, and unceasingly urge the Golden Rule of Jesus, a new era would dawn for civilization.

And what hinders that these all should do thus? Do not all schools of thought, all classes of civilized people, all religious denominations, all good folk whatsoever and wherever found, profess to admire unqualifiedly, believe in fully, approve wholly of that Golden Rule? Men of our day emphasize the practical side of religion, and such preaching and teaching would be wholly practical. *Odium Theologicum* is distinctly out of favor amongst laymen today, and there would be no occasion for *od. theol.* in that program. Moreover, it is quite possible that our Master himself would be as well pleased should we postpone for a time our hot theological debatings about the Christ, while we sought to put into actual operation in the world Christ's own Golden Rule which he called the sum and substance of theology—"all the Law and the Prophets."

Now, following our usual plan, we might proceed to draw from this magnificent text the main headings of a sermon; but suppose that, instead of this, we express our text in its brief popular form, Do to others as you would like others to do to you, and then suggest a tentative list of ten sermons which any minister might well preach? Though the list of ten might readily be extended to include twenty, or more.

1. A Sermon to Boys and Girls. (School; Play; Home; Everywhere.)
2. To Fathers and Mothers. (Suppose You Were the Children!)
3. To Husbands and Wives. (Greatest Cure for Divorces Ever!)
4. To Next Door Neighbors. (Can You Imagine the Results?)
5. To Clerks and Storekeepers. (A New Business World!)
6. To House Servants and Mistresses. (Domestic Problem Ended!)
7. To Lawyers and Litigants. (Court Houses Might Close!)
8. To Statesmen and Diplomats. (Peace on Earth, Goodwill to Men!)
9. To Preachers and Churches. (Both Doubly Blessed Henceforth.)
10. To All Warring Theologians. ("And There Was a Great Calm.")

Mutual understanding, reciprocal appreciation, fellow sympathy, co-operation, would have to result from the honest purpose and effort to live the Golden Rule. [And every such sermon will help.

The Significance of Some Subtle Greek Particles

We have been using frequently certain little Greek words, with significance varying with context, whose nice and discriminating translation helps to an exact apprehension of many N. T. passages. The Greek is rich in such minor, but significant, particles of speech, giving infinite diversity of delicate shades of meaning. Such words as *hina*, *oun*, *gar*, *de*, *z*, *i*, *hoti*, *hohs*, *te*, *ge*, are frequent and expressive. Even a superficial

examination of some of these particles will help our N. T. translating.

Hina: signifies ordinarily *that*, *in order that*; but sometimes its meaning is *so that* (Jn. 9:2); sometimes, *namely* (Jn. 13:34); sometimes, *when* (Jn. 16:32); and sometimes it seems just to suggest a request or desire (2 Cor. 8:7).

Oun: ordinarily treated as inferential, *therefore, consequently, so, so then*. But it may be translated *now* many times, or *in response*; or merely to add emphasis to other words, in which cases it may be rendered by *really, certainly, in fact, very, by all means*, and the like. It may be translated however in various passages.

De: a word of subtle meanings, ranging a whole scale from *but, however, yet, to then, now, and, on* to the emphatic use, *indeed, really, in fact*.

Kai: which seems to be simply the connective *and*. But a little observation shows that it is often adversative, *and yet*, even more often emphatic, translated much as *de* emphatic, above.

This brief outline of these four particles will indicate what a wide and attractive field for study there is here. Greek is the most expressive and flexible language ever written, and an understanding of its numerous particles is essential to worthy translation.

We heartily welcome a Grammar of New Testament Greek lately issued by the Macmillan Company, New York. In its own field this grammar certainly is the best work now obtainable. The title of the book is, A Manual Grammar of the Greek Testament, by H. E. Dana and Julius R. Mantey. Published November, 1927.

But let us delimit its particular field. Two admirable primary grammars of N. T. Greek were already in hand, one by J. G. Machen (Macmillan, 1924), one by W. H. Davis (Doran, 1923), but these were strictly for beginners. Several great grammars of N. T. Greek were also obtainable (notably Dr. A. T. Robertson's monumental work), but these were strictly for advanced scholars. Now we have this book finely filling the intermediate field, meeting the need of the average minister just comfortably familiar with his Greek N. T., but wishing the very best grammatical guidance for the linguistic study of his Book.

Examining the work in detail, we are specially impressed with the new light thrown upon those many baffling mites, such as *an*, *aun*, *de*, *gar*, *ge*, *hina*, *kai*, *te*, which in Greek supply subtle hints as to significance. Greek is a far richer language than English, in the possession of many such, often grammatically puzzling, but always vastly significant, little guidons along the track of thought. Also we are glad to see full recognition given to the value of the study of the papyri, as sources of knowledge of actual meaning of N. T. Greek words, and that at last grammarians are convinced that the New Testament was written "in the ordinary language of the masses," in the first century. Our great desideratum now is a modern lexicon of N. T. Greek which will incorporate these advances. Perhaps Dana and Mantey will go on and do that work!

Pulpit and Pastoral Prayers

Prayer

REV. JOHN S. CORNETT, Ph. D.

The psychologists of religion tell us there are two kinds of prayers, the prayers that we say and real prayers. The prayers that we say tend to become mechanical repetitions of the same thoughts couched in more or less the same language. The child says his prayers. And the grown-up child realizes how difficult it is to keep his daily prayers out of the rut of stale repetition. To some the mere repetition of the form of words of itself has value.

One would not care to go so far as to say that there is no value inherent in even such mechanical prayers. As has been recognized they are aids to concentration, they tend to keep the mind directed on the object of prayer at any rate; and to this extent are helpful even in the case of the repetition of forms whose meaning is imperfectly understood.

Prayer in Childhood and Youth

Children pray because they are instructed so to do and continue the practice as a matter of habit. But with the years of adolescence a more reflective attitude asserts itself. The adult is not likely to continue indefinitely as a mere matter of habit. He will pray because of need if at all. There will enter into his praying something of that spirit which drove an Abraham Lincoln to his knees again and again as he realized that he had nowhere else to go.

Prayer is a normal attitude. What disturbs normalcy makes prayer difficult. The adolescent whose religious certainty is upset by a series of new intellectual problems which have crossed his horizon by way of the paths of science and philosophy is thrown out of equilibrium and finds prayer difficult. He may become skeptical of the reality of a personal God and question the worthwhileness of prayer. After a time, as the silent constructive forces of life build up in him a new readjustment to truth, he regains his poise and finds prayer natural. Intellectual doubts, physical exhaustion, and consciousness of sin all act as deterrents from that radiant, spontaneous aspiration of the soul to God which is free as the sunshine to the soul that is harmoniously attuned to the Infinite.

Prayer as Meditation

Prayer like prophecy is susceptible of misinterpretation. The conventional definition of a prophet is one who predicts the future; the

conventional explanation of prayer is likely to be the practice of making petitions of God. But just as prediction is only one phase of the whole prophetic activity which includes the speaking of the truth of God, as His oracle, so petition is only one expression of prayer which in the larger sense is the life of communion with God. To the Stoic of the Greco-Roman world prayer was a meditative retiring into his inner consciousness with a view to regaining his grasp upon life's unity. "When you happen to be ruffled a little by any outward accident," said Marcus Aurelius, "retire immediately into your reason, and do not move out any further than needs must; for the sooner you return to harmony, the more you will get it into your power." This then, too, is prayer: meditation with a view to recovering one's true selfhood, one's grasp of the All, the Unity of life. The petty distractions and frets of routine experience harass us and then we go apart altogether from the theological problem of what is God, prayer as meditation is beneficial and is recommended by those who practice it for its beneficial reaction. A Marcus Aurelius retires into his inner reason and recovers balance; a devout Christian pours out his soul before the Father God of the universe and is refreshed and uplifted in spirit. Each alike makes the recovery of harmony. There are many instances on record of men whose powers of concentration have been exhausted from the stress of overwork and heavy responsibility who have learned in prayer the recovery of the power of clear thought which had become muddled and the solution of problems which had looked insoluble. The therapeutic value of the meditative habit, the "feeding of the mind in a wise passiveness" in the words of Wordsworth, is of course, greatly enhanced when this is supported by a confident assurance in the power of a personal God whose infinite resources are opened out to us for the asking. There is no doubt whatsoever of the fact of beneficial reaction to him who practices prayer. It relieves the feelings, it strengthens the will, it clarifies the mind, it restores equipoise and vision and courage.

Prayer Morally Conditioned

To me it is one of the supreme proofs of the reality of the moral order of the universe that an insincere man cannot pray. He may make

shift to go through a form of words, but it is not prayer, it is mummetry. Insincerity, sham, pretense, always were the great enemies of man's best self. Said Carlyle: "The insincere man can make nothing, he cannot even build a wooden fence straight." The formal smile that hides behind it the proud, uncharitable heart is the greatest offence to God.

"My words fly up, thoughts remain below,

Words without thoughts never to heaven go." are the words of the King in Hamlet. On the contrary, with Samuel Taylor Coleridge,

He prayeth best, who loveth best
All things both great and small.
For the great God who loveth us,
He made and loveth all.

Let one discipline his spiritual nature until it is trustful as the child is trustful towards its parent, free of suspicion towards one's neighbor, purified from the alloy of greed, and devoted to the common good, then one's prayer will have the ring of sincerity of a single-minded purposing will in tune with the Eternal purposes of God.

Prayer as Faith

Again, prayer is faith venturing itself on God and claiming His resources. In all true living there must be something of heroic venture. We never get the scale of what we can do till we try to do something hard. Faith ventures greatly for God. And prayer is faith laying hold upon God. All great living implies faith and joy in venture. *During the winter of 1922-23 one of a party of Englishmen who were engaged in making surveys of the peaks of Himalayas, Leigh Mallory by name, talked to a group of Americans in Boston about the venture of the ascent of Mt. Everest. "The first question which you will ask and which I must try to answer is this, 'What is the use of climbing Mt. Everest?' And my answer at once must be, 'It is no use.' There is not the slightest prospect of any gain whatsoever. Oh, we may learn a little about the behavior of the human body at high altitudes, where there is only a third of an atmosphere, and possibly medical men may turn our observations to account for the purposes of aviation. But otherwise nothing will come of it. We shall not bring back a single bit of gold or silver, not a gem, nor any coal or iron. So, if you cannot understand that there is something in man which responds to the challenge of this mountain and goes out to meet it, that the struggle is the struggle of life itself upward and forever upward, then you won't see why we go. What we get from this adventure is just sheer joy. And joy is after all the end of life. We do not live to eat and make money. We eat and make money to be able to enjoy life. That is what life means and what life is for."

One day in the late spring of 1924 an observer on the glacier at the foot of Everest,

staring up at the summit of the mountain through a telescope, saw the morning mists part around the summit and saw there two black figures climbing steadily upwards. One of them was an Oxford undergraduate, the other was Mallory. They were at that moment at a height of 28,400 feet, higher than any man had ever climbed before and only 600 feet below the top. Then the clouds closed in again. That is all we know about them. They lost their lives just under the summit, either from a mountaineering accident or from failure of oxygen. And no man knows their sepulchre to this day.

The psychologist of religion gives us his description of the visible phenomena of the religious life but when it comes to the problem of ultimate Reality he conveniently passes it on up to the metaphysician; the metaphysician juggles with the problem after his manner and passes it on to the religionist. And the religionist makes the venture of faith, lays claim on the power of God in prayer, and finds joy in the experience of trust and fellowship. It sends him out to climb the Everests of life and to find joy in the ascent. If he does not reach the top, what is that to the climber whose zest is in the climb? Not in reaching the top, but in the climb! Prayer is the climbing of our Hill Difficulties in companionship with God.

Prayer and Its Answer

"More things are wrought by prayer than this world dreams of" is as true today as when Alfred Tennyson penned the lines. One cannot honestly pray for the well-being of another person or another social group without being thereby disposed to feel with them, without being moved to go out to meet them in their need. Thus there is set up a network of casual connections which operate to bring spiritual blessing into the life of those for whom he prays. As we grow in Christian experience we will not pray merely to have our own burdens lightened or some fond wish gratified; but rather for the possession of the grace of God in seeking to be bearers of one another's burdens. Nor can one honestly keep on praying thus unselfishly without being a hastener in of the Eternal Kingdom of brotherly love among men.

"He prayeth best who loveth best."

*Quoted from Dean W. L. Sperry, *Reality in Worship*.

TRANSFORMING POWER

Trust and faith in God have a transforming power and lifts man from the earthly desires to which we are heir. True faith sweetens the heart and soul of man, so that we may safely be granted the answer to our petitions. Grant us, O God, the faith and trust necessary to form our desires according to Thy plan. Amen.

OUR OWN FOUNTAIN

Teach us, O God, to understand the wisdom of seeking first Thee and Thy love. Add Thy blessing to our understanding of the divine plan for us here on earth, so we may grow from hour to hour in grace and strength in Thy sight. Let our hearts be filled with love of Thee, and the cares and tasks required of us will seem as a joyful offering we are privileged to bring to Thy hand. Many of us are fretful and discontent in our labors and our homes, because we forget at times how gentle and gracious Thy care of Thy children is. Lead us often, O God, to Thy feet in prayer both for thanksgiving and guidance, in private and in Thy house of worship.

By Thy love and strength, we can rid ourselves of our own faults, we can learn to forgive the faults of our neighbors and friends, and we may go about as shining examples of the power and grace received at Thy hands.

Teach us, our Father, the real values of life, the needful things, and allow us to give less time and strength and money to those things which are as nothing in Thy great scheme for man whom Thou hast endowed with Thy spirit and Thy likeness. Amen.

LET US WALK WITH THEE

Cause us to know, O God, the extent of the blessings we receive at Thy hands. Cause us to feel Thy protecting spirit, so that we in our hours of temptation and sore trials may not wander far from the path chosen for us. We desire to walk with Thee, but our human problems and frailties cause us to lose ourselves, and we need Thy guidance to set us right.

May we be taught at Thy hands the lessons of fairness and honesty in our business dealings, courtesy and consideration toward those with whom we pass our time day by day, particularly those in our homes; allow us to remember always that each act we do, each sentence we say, will influence those who see and hear us, and having taken up the banner of membership in Thy Church on earth, it behooves us to so live that we shall be

true servants of Thine. Grant us grace to walk with Thee. Amen.

THE WAY AHEAD

The trials of life may appear as a mountain before us. Difficulty, need, and distress may have overtaken us, or lie in the path just ahead. All may appear as darkness about us, and no human agency can bring us succor, but if Thou in Thy strength wilt help us to remember Thy age-old promise, "Not by might, nor by power, but by my Spirit," we shall be able to come forth through the darkness with added grace and power as a living tribute to Thee. We know the ways of the Lord are not our ways, we know the plan of God for us is as a closed book, but we ask in all humility that we may receive from Thee a great and abiding trust and faith, so we may follow in all meekness and sincerity the plan of life which Thou hast revealed to us through Thy Son, Jesus Christ.

Teach us, Our Father, to accept our burdens with fortitude and dignity, even as we have seen the Master accept the burdens of sinful humanity, and we pray to Thee, even as He prayed, that Thou wilt strengthen us in our hour of need. Amen.

IN HIS STEPS

Father in Heaven, Thou hast received from this earth the Saviour, Jesus Christ, after his work as a man on earth was completed. We pray Thee for grace to imitate His life in thought, word, and deed, according to His teachings, so that we may one time occupy the place bought for us by His sufferings. We know we cannot live a perfect life and always choose the divine road, without Thy help, but in as much as our spirits are a part of Thee, we may accomplish with Thy help that which is purposed for us to do. We lay our hand in Thine, we bow our heads to Thee, we incline our ears so that we may hear Thy command to follow Thee, and with Thy guiding grace we shall reach the Light. Amen.—W.S.R.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

A BUTTRESS AGAINST THE FLOOD

Matt. 7:25. "It fell not."

Matt. 16:18. "Upon this rock I will build my church."

In an address at the dedicatory exercises of

the new manufacturing plant of the Methodist Book Concern at Dobbs Ferry, Dr. William F. Conner said:

May 31, 1889, a great part of the city of Johnstown, Pa., was destroyed by a flood of waters.

This was caused by a torrential rain which led to the breaking of a huge reservoir in the mountains above. Such was its volume and force that houses were swept away as though built of toy blocks. Twenty-two hundred and five lives were lost in a few minutes, 777 of these were unidentified and are buried in the City Grand-View Cemetery. In the heart of the city and in direct line of the flood stood the Franklin Street Methodist Episcopal Church. It was a stately, solid stone building, Gothic in construction with great buttresses. That onrushing flood had swept almost unimpeded till it struck this church. The church stood. There the waters were checked and parted. While it rushed through the windows, destroyed the organ, effaced the frescoed walls, destroyed all that was decorative—the building stood. The foundations was on a solid rock. The walls were strongly built and the buttresses massive. With desolation marking the path of the waters above it, the church stood. It stands thirty-eight years later while these words are written, enlarged, more stately and more effective than ever before.

Just below the church stood the parsonage, a brick building, that without the protection of the church would have been destroyed in a moment. The pastor and family fled to the third floor and were safe. Two years after the flood, the writer of this message was pastor of that church and lived in that parsonage.

A square farther down were the merchants' shops and the banks, all deluged by the waters, but most of the buildings were saved from destruction. So did the Church protect the home, and family, and those property rights which we of this generation are still believing to be a part of a stable civilization. The Church is staying the floods that threaten the very life of family, city, State, nation, civilization itself.

LOVE'S ORIGIN

1 John 4:10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

We are wont to take our human love as the type and fount of all love, but it is nothing of the kind. Our love for one another is full of flaws. Even our love of God is very poor and faulty. Love does not lie therein. But "*herein is love*," in the heart of God. Herein lies the proof of love, that He gave His Son for us, and in Him God died on the cross for the sins of the world.

Dora Greenwell beautifully sings:

"It was for me that Jesus died,
For me, and a world of men,
Just as sinful and just as slow,
To give back His love again."

"He didn't wait till I came to Him,
But He loved me at my worst,
He needn't ever have died for me,
If I could have loved Him first."

—Dr. Amos R. Wells.

CHRIST REVEALS THE DIVINE HEART OF LOVE

Isa. 43:25. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

The Passion is not an episode in the divine heart: it is rather its eternal mood.

John Masefield gives us a vivid illustration of . . . this in "The Everlasting Mercy." Saul Kane, with the money won in the prize fight, is in the place of debauchery with his lewd companions. The knock is on the door, and a little Quaker woman, who is every trying to bring God's lost children back to him, steps into the room. Ere Kane can say coarse things to her, she says an amazing thing to him:

"Saul Kane," she said, "when next you drink
Do me the gentleness to think,
That every drop of drink accurst
Makes Christ within you die of thirst:
That every dirty word you say
Is one more flint upon his way,
One more mock by where he tread,
One more thorn upon his head,
One more nail, and one more cross,
All that you are is that Christ's loss."

Grammar, or no grammar, it is a true theology. The sorrowing God, revealed in the Lord Jesus, is not the one day sufferer without one city's walls; he is the perpetual companion in the sin and sorrow of his people, seeking them for their sakes, and for his own.—*Bishop Edwin H. Hughes in a sermon "For God's Sake," in The American Pulpit.*

WHEN ROBERT HARKNESS WROTE "CALVARY IS VICTORY"

1. Cor. 15:57. "Victory through our Lord Jesus Christ."

The Victorious Life Conference of July 9 to 17, 1927, at America's Keswick, had closed. The week of rich spiritual feasting had made its impression on the mind and heart of the Australian musician. Final good-bys were being said in the office in the Rawns Memorial Building. Reference was being made to the great victorious message of the conference, and some one summed up the conference in the phrase "Calvary is Victory." Mr. Harkness, noting the phrase, went into the reception hall, sat down at the piano and began to play a new chorus. Soon friends gathered around, the chorus was repeated, the words were outlined, and thus the first suggestion of the song came. The words of the verses together with the melody were completed later.

After some days, Mr. Harkness was speeding by train from Boston to Buffalo. A summer vacation in the White Mountains had delayed the final preparation of the music for "Calvary is Victory." Seizing the opportunity of a few spare hours on the train, he began harmonizing the song. Right in the midst of this work a train-

man passed through the Pullman car. Noticing the composer at work, he stopped for a moment, looked at the manuscript and then passed on.

Later the same man passed through the car again. This time he again looked at the manuscript, and turning to Mr. Harkness, he asked, "Is it true?"

The surprised composer replied by asking the trainman, "Is what true?"

The trainman drew nearer.

"Is Calvary really victory?" he queried, with growing interest.

"Certainly it's true," came the reply, "for those who fulfill the conditions. The victory may be yours here and now, if you will give Christ his rightful place in your life."

The train was nearing Syracuse, and the man explained that this would interrupt the conversation, but he promised to return. A little while after leaving Syracuse he returned to the Pullman. An earnest conversation ensued and the victory of the indwelling Christ was emphasized.

"I need that victory," said the railroad man.

"Will you fulfill the conditions here and now?" Asked the musician, as the man showed signs of real conviction.

"Yes," said he, "I believe Christ is my victory, and I accept him now as my personal Saviour."

Further explanation was made of the secret of the victorious life in Christ, and as the trainman bowed his head, prayer was offered. He definitely surrendered heart and life to Christ and claimed the real victory of which the song, "Calvary is Victory," tells. Passengers near by no doubt wondered as they beheld the two men, with bowed heads, thanking God for Calvary and its great Victory. Little did they realize that a momentous transaction reaching into all eternity was taking place before their eyes.—*The Sunday School Times.*

BRITISH BISHOPS READ FROM BUNYAN

Psa. 25:14. "The secret of the Lord is with them that fear him."

Bishop William Lawrence, of Massachusetts, was included in an invitation extended to the English Bishops by the Archbishop of Canterbury in 1906 to spend two or three days in a conference at Lambeth Palace. In the record of that gathering, as given in "Memories of a Happy Life," one paragraph is noteworthy. Said Bishop Lawrence:

"We went silently to breakfast in the noble Guard Room. There were perhaps fifty of us, and when each of us had helped himself from the side table, the Bishop of London began the reading of a devotional book, which to my amazement and gratification was Bunyan's 'Pilgrim's Progress.' Could spiritual history show a finer recompense than this? Looking down upon us from their frames were the faces of the Archbishops from earliest days—Laud by Vandyke, Warham by Holbein, Herring by Hogarth, Secker by Sir Joshua Reynolds—looking, and seeming

almost to listen, while the Prelates of England turned to the Puritan, Baptist writer for spiritual refreshment. The Bishops of London, Winchester, and Oxford took turns in the reading."

I CAME TO SEE YOU

John 12:21. "Sir, we would see Jesus."

Psa. 65:4. "We shall be satisfied with the goodness of thy house, even of thy holy temple."

In the recent Life of the Anglican Bishop of Chelmsford, Dr. Watts-Ditchfield, appears an anecdote, the beauty of which will appeal to every parent. It will serve as an excellent illustration of another yearning of the human heart, which is not always satisfied by the provision made for its needs by church architects:

One day his little daughter entered her father's study. "What do you want, my darling?" asked the future bishop, who was busy at his work. There was no answer. "Would you like a sweet?" went on the father, meanwhile opening a drawer in which he kept supplies for the bairns. "No, daddy," was the reply. "Well, then, tell me what you want." "I don't want anything, daddy," said the little one, as she came near her father and climbed up on his knee. "I just came to see you."

Some folks go to church for that reason. They do not want to be instructed. They do not want to be amused. They do not want to be admonished. They want to see God. That is in them that cries out for the living God, and pitiful is the church which is dedicated to His name in which He is not visible! Yet how many substitutes are offered—the "sweets" of eloquence, the entertainment of travel, biography, fiction, drama. The preacher has many things to remember, but one thing he must never forget. He is God's man, ministering in God's house, and his first duty after knowing God in his own experience is to help others to know Him, to make all the services contribute to the sense of His real presence.

—*The Christian Advocate.*

UNRECOGNIZED

John 1:26. "There standeth one among you, whom ye know not."

The Prince of Wales and Premier Baldwin will doubtless remember their experiences at White River, Canada. The newspapers of Northern New York related the incident with gleeful comment. The little town in Ontario expected to welcome the distinguished guests in a fitting manner. Flags were flying, a big crowd of people gathered at the station. The train made a five-minute stop, and a middle-aged gentleman and a smiling young man came down on the platform and shook hands with several people. The folks seemed a little puzzled. The welcoming committee all dressed for the occasion, looked on, and appeared to wonder who the strangers were. They were dressed in light flannel suits, just like other persons.

The train pulled out, taking the visitors, and then the committee sensed what had happened.

The prince and the prime minister had been in their midst, and they had not realized it. The band, assembled and all ready to play, had never made a sound. Dismayed, the committee, the band and the people returned home. The reception (such as it was) was over!

LITTLE LIGHTS AND BIG ONES

Matt. 5:14. "Ye are the light of the world."

The other day a flashlight of a single candle-power, in the aldermanic chamber of New York City, was turned on a portrait of Thomas Jefferson. Instantly the flash traveled by wire to Charlottesville, Va., and put into operation the most powerful searchlight in the world, one of 1,380,000 candlepower, which enables a newspaper to be read fifty miles away, and which is visible for two hundred miles. The searchlight was trained on Monticello, the home of Jefferson, and instantly a return impulse, reaching the aldermanic chamber in New York, illuminated a painting of Monticello.

What a wonderful illustration of Christ's words about the light of our lives! That one-candle light started a light more than a billion times as bright, and it was all to glorify Jefferson. So our lights, feeble as they are, may kindle lights that are enormously greater than ours, and may kindle them all over the world, while the entire flood of illumination is not at all for us, but to give glory to God from whom the light originally came.

What we are to do is only to let our light shine. God will take care of the results. He will see that our light reaches the billion-candle lights and starts them up. It is our task to see that in the chamber of our soul the portrait of Christ is hung up, and that our one-candle rays are thrown upon it.—Amos R. Wells.

DISREGARDED THE WARNING

Ezek. 3:19. "If thou warn . . . thou hast delivered thy soul."

Heavy rains resulted in devastating floods in various parts of New England in the early part of November, 1927. The account by the Associated Press related the heroism of a man who gave a warning cry, and the fate of one who disregarded the voice that urged her to seek safety. Said the report:

"Perhaps the most spectacular incident of the flood was the bursting of a reservoir on a high hill, a mile from the little village of Becket, in Berkshire County, Massachusetts. The owner of the private body of water, William Ballou, fearing this would happen, had watched the property all night.

"When he saw the banks begin to cave in, he jumped into his automobile, drove at breakneck speed into the village and warned every man, woman and child of the impending danger.

The inhabitants rushed to the mountainside near the village. One woman, Mrs. Gustine Carroll, alone refused to believe that the peril was imminent. She stayed in a store which was swept

away with almost the entire village when the wall of water poured down a few minutes later."

BLENDED BEAUTY

Psa. 50:2. "Out of Zion, the perfection of beauty, God hath shined."

Matt. 16:16. "Thou art the Christ, the Son of the living God."

There is an old fable that when a certain princess was unable to choose between a sapphire, blue as the sea in summer, an emerald, green as the forest in spring, and a ruby, which glowed like the heart of fire, the fairies melted all three in the furnace of the sun, so that they became one perfect jewel, an opal, in which sometimes you saw the forest green, sometimes the blue of the sea, and sometimes the red glow of the fire, but always in perfectly blended beauty. And so every kind of perfection is in Jesus: what in other lives seem opposite types of virtue and grace make together perfect harmony in him.—Selected.

DUCKS THAT DODGED DEATH

Matt. 8:20. "The birds of the air."

Two employees of a great New York hotel entered the "pent" house on the roof one morning to repair a leak. As they clambered up the ladder, unexpected wings beat above them.

"Hey, look at the ducks!" said one. On a concrete niche by an open ventilator, wings folded perched a mallard drake. Points of light glistened upon his purple breast. Above him fluttered his mate, dusky and brown.

After a wild chase both birds were captured. The drake's left wing was helpless. It had been broken by bird shot. No doubt the pair were flying down from Canada when hunters met them on the Hudson. The male had made a brave struggle before giving out above the hotel and seeking refuge in the house upon the roof.

A kind fate dropped the pair into the hands of friends. The manager of the hotel on which they made their "forced landing" called in a doctor, who repaired the broken wing. "It would be a shame to eat them," he said and gave the two asylum until the invalid was ready to take up his journey again. Then both were released and when last seen were winging toward the Southland and freedom.

The female's loyalty to her mate was very beautiful. Duck couples are always devoted. Even when confronted by death, they refuse to be separated.—Daniel A. Poling.

WINDOWS LIGHTED AS HOUSE SAILS BY ON RIVER SURFACE

**Flood Survivor Recalls Sight on Night of Death
Along Winooski**

Matt. 7:27. "And it fell: and great was the fall of it."

Out of the newspaper reports of the heavy floods in New England in November, 1927, came the following graphic incident:

Flood survivors along the Winooski valley were still talking today of the "house of light" that passed down the river when the flood was at its crest.

"It was last Thursday night," Lloyd Squire, local newspaperman, told The Associated Press. "We had our hands pretty full right at the moment saving our own and as many others as we could, but that was a sight to make any one look.

"Downstream it came in the darkness, a two-story and attic house, twinkling and bowing in the rush of water and every window lighted as if a family was about its ordinary living inside.

"It went by very quickly and, though some said they could distinguish figures moving past windows, nobody could tell for sure whether the house was occupied during that wild ride or not. But it very likely was.

"We never heard what happened to it, but it is easy to guess. There'll be pieces of it now all the way from below here to Burlington and out into Lake Champlain, along with the homes of hundreds of others wrecked."—*The Syracuse Post-Standard*.

A HOUSEKEEPER'S PRAYER

Luke 10:38. "And a certain woman, named Martha, received him into her house."

"Dear Lord, I am like Martha, cumbered about much serving,

No doubt I need Thy gentle reprimand; I long to be like Mary, keeping my faith unswerving,

The higher things of life to understand.

"Each day my homely labors seem to be quite unceasing

And leave no quiet moment for a prayer; A petty round of duties holds me without releasing Till night has come before I am aware.

"But while my hands are busy, laden to overflowing,

I feel Thy presence with me through the day. Thy tender benediction, precious beyond all knowing,

Sustains my spirit when I cannot pray.

"Dear Lord, I am like Martha, cumbered about much serving;

We folk that serve have special need of grace.

I long to be like Mary, keeping my faith unswerving,

To see the daily visions of Thy face."

—Estelle M. Hurl in the *Epworth Herald*.

AVOID PUNISHMENT

James 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

"That's a nice boy," said the visitor, as little Bobby picked up his scattered toys. "I suppose your mother promised you something if you clean up the room?"

"If I don't?" he corrected.—**Selected.**

Sermon Pointers

REV. JOSEPH CLARE, PH.D.

PRACTICE YOUR RELIGION

Mark 10:45. There was an earnest Christian in Yorkshire town in England, who was a barber. He noticed one week a great increase in his volume of business. Upon making inquiry, he found that the barber at the other end of the village was ill. When the week was ended, he took all that he had made above his average and carried it to his brother in business, with his Christian sympathy. There we have the practice of Christianity. "Inasmuch as ye did it." When Montague was presented to Charles XII of France, his majesty condescendingly remarked: "I have read your essays, and I like them." To which the great essayist replied with much daring: "If you like my essays, you will like me. I am my essays!" What a fine thing it would be for us all, if we could thus identify ourselves with our words and deeds! "Christ was like that." It is a great thing to do good things, but often it is not our true self that is seen; we do many things through pride, through self-esteem, to appear to be better than we are. When the doings and sayings of our life are in perfect harmony with our very nature and they are good doings, we are progressing on the highest and best lines.

JESUS THE WAY

St. John. 14:6. Coming out of a very jumbly Jumble Sale one afternoon, there was written in front of me an unexpected parable. A little toddling child was straying down the passage, escaped for a few moments from his watchful mother. With his fair curls and blue, eager eyes, he was a picture of innocent, trusting childhood. He was dressed in a little blue jersey suit, and to his wee chest with both tiny arms he clasped a book, title outward:

"Jesus the Way."

In a flash there seemed stretching in front of him the long unknown path of life. His tiny feet had scarce begun to tread it. The years of childhood; schooldays; the day when a career must be chosen; days of pleasure with the widening knowledge of life; marriage; parenthood; settled middle-life; weary old age; death! Those little feet had a long journey before them! Would Jesus be the Way to him all along? Jesus the Way to the Father and the Father's home? May Jesus be the guide through the labyrinths of experience, the intricate maze of our questionings, the tortuous turnings of our spirit's journeys? Many a sinner and many a saint can answer, "Yes, He is the Way there too."

THE MINISTRY OF WOMAN

Isaiah. 66:13. A man never knows the value of a good and capable woman till he is sick or in trouble. I have seen a painting said by experts to be of considerable value. The name of the

artist I do not know. It is a picture of the women preparing the Body of Jesus for burial. Their faces are full of anguish, and one of the women has fainted, and my criticism is that the picture is not true to life. Women are never panic-stricken in ministry. The artist should have known women better, and given them faces calm, though sorrowing, strong though heart-broken, radiant with the glory of sacrifice. I would have given them the faces of angels, where grief is transfigured by holy love.

We need to give tribute to the nurse. The nurse is the greatest autocrat history has ever evolved; and the only one to whom love flies unbidden. She gathers up in herself the tenderness of myriads of mothers; albeit, a tenderness that has the precision of skill and knowledge for its sheath of wisdom. A face wholly compassionate and wholly self-reliant, eyes that hold the strength of love that dares to organize itself into effectiveness. She rules one like a tyrant, but none would disobey her sweet tyranny. "She stands by one when strapped and packed in blankets and wheeled on a stretcher to the operating room. She seems to be the one piece of humanity in the grim routine. She goes across with one, and the vanishing bit of cloud is the only firmament of ones deserting senses when put to sleep. When climbing back up the steeps of consciousness, nurse is there to give cheery words to relatives or friends whom utter forlornness would have broken but for the sound of a thousand victories in nurse's voice: "He's doing very well. Come again tomorrow."

THE PATH TO THE BUSH

St. Luke. 11:1. It is the practice of some of the Christianized Hottentots to retire among the trees and bushes in the vicinity of their village, to carry on their devotions without being intruded upon by others. Each person selects for his own use a particular bush behind which he communes in secret with his Heavenly Father. By the rest this bush is considered as an oratory sacred to the brother or sister by whom it has been appropriated. It is never violated by the foot or gaze of another during the season it is occupied by its owner. The constant tread of the worshippers wears a path in the grass which lies between their habitations and the scene of their communion with God.

On one occasion, a Christian Hottentot woman said to another member, "Sister, I am afraid you are somewhat declining in religion?" These words were uttered with a look of affection and in a tone of tender solicitude. The individual thus addressed asked her the reason of her fears. "Because," replied this good and gentle spirit, "the grass has grown over your path to the bush." The undisturbed work of nature in its usual progress had disclosed the secret of neglected prayer. The one so gently reproved did not attempt to excuse it, but confessed, with deep sorrow and contrition, that her heart had turned back from her Lord. She turned once again to the bush.

DO IT AGAIN

In Nottingham is the Wesleyan Church where William Booth, founder of the Salvation Army, was converted. A memorial tablet keeps fresh in recollection the fact that there this notable friend received his baptism of spiritual power. Naturally, the church has become a shrine of pilgrimage for Salvation Army leaders from other lands. One day an aged colored man in the uniform of the Army, was found by the minister of the church, standing with uplifted eyes before the tablet.

"Can a man say his prayers here?" he asked.

"Of course he can," was the minister's reply.

The old man went down on his knees, and lifting his hands, prayed: "O God do it again! Do it again!"

LIVING EPISTLES

2 Cor. 3:2-3. Many different substances have been employed in successive ages for written words, but one feature is common to them all. In their natural state they are not fit to be used as writing materials, they require a process of preparation. Even stone must be polished ere he engraving begins. The reeds, and leaves, and skins, which were used as writing materials by the ancients, all need preparation. The preparation of modern materials for writing has more points of comparison to the renewal and sanctification of believers than ancient arts. Although the text does not directly refer to paper, a substance invented long after the text was written, there is a remarkable likeness between the method of paper manufacture and the work of the Spirit on a disciple's heart and life. "Filthy Rags" is the raw material of the manufacturer. Broken very small, and washed clean, they are cast into a new form and brought out pure and beautiful, ready to have a new meaning impressed on their new, smooth surface. Paper from rags is in an obvious and important sense "A New Creature." From all its filthiness it has been cleansed. Breaking and building up again takes place every time that the writing material is prepared for an epistle of Christ.

GOD, CHARACTER, CULTURE AND COUNTRY

Prov. 16:23. "The heart of the wise teacheth his mouth, and addeth learning to his lips."

When thirty-one boys were graduated last term from the Union High School in Chengtu, West China, this inspiring motto was adopted by the class and placed upon the wall where it might be viewed by the hundreds of visitors attending the exercises: "We stand for God, for character, for learning, and for country."—*World Service News (Nov., 1927.)*

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not.

—Charles Kingsley.

Work with Boys and Girls

Dear Mr. Ramsey:

My junior church is attracting the attention of our entire community. Many mothers are bringing their little tots just for this service.

The children have their own officers, take their own offering, have their own choir, and take pride in their church.

I am sending a few of the object lessons I am using. As far as I know, these are original with me and I gladly pass them on. — Charles T. Grant.

* * *

LET YOUR LIGHT SO SHINE

1. Light-Bulb and Candle

Hold one in each hand, and ask what are these for? Light — yes. Which is the best? Bulb — yes.

All right — We light the candle, notice it didn't sulk, pout, nor kick.

We hand the bulb to a boy, here, son, you light this. You say you can't. Why? You said they were both used for light. O, you say it must be hooked up before it will light, hooked up with what? O, the power house. I see, it's like a lot of good church members, need to be hooked up with the power house.

Lesson: Candle had his fire right with him. Candle was not ashamed of his little flame. Bulb looked nice, but no fire.

* * *

2. Billy and a Rope

Billy, come here. We want one perfect boy here this morning.

We tie his feet. Can Billy sin now? Yes, he can steal. O, yes. We tie his hands. Now we have him. What? O, yes, he can lie. We tie a handkerchief over his mouth. Now can Billy sin? What? O, yes, he can see. We blindfold him. Now have we got him where he cannot sin? You think so.

He is tied hand and foot.

He is blindfolded.

His mouth is tied, too.

Listen to Bible.

"As a man thinketh in his heart, so is he."

If I regard iniquity in my heart the Lord will not hear me. Billy can hate, be jealous and envy even though he is bound.

Lesson: It is not what is done to us from the outside by others that makes us good. It is what we want to do ourselves, within our hearts and minds that counts.

* * *

3. Dollar Bill and Whip

Which would you choose? Dollar Bill you say. Why? Worth more.

What would you think of a man that chose a beating instead of money. Moses, Heb. 11:25-26. Choosing rather to suffer affliction with the people of God . . . Esteeming the reproach of Christ greater riches than the treasures of Egypt.

Did it pay him to choose thus?

Come with me to heaven.

What is that song we hear — Why, "Moses and the Lamb."

What are those streets paved with? Why, "Gold."

He chose affliction down here, but he found riches up there.

Lesson: We can choose too what we will do, just as this man did. Are we going to spend all our time and work just for money and the nice things it will buy for us? Or, are we going to choose the worthwhile things which will give us contented hearts, clean hands, and a place in heaven?

MONEY TALKS

Rev. John D. Clinton

Four Junior Talks — With Object Lesson Properties

I grant in beginning, that object lessons are subject to the criticism of some leading religious pedagogues. For 11 years I have used them however, and here are a few:

1. Our words easily get over the heads of the ones for whom the talk is made, but enough folks get the point, and enough parents rejoice in the extra five minutes for juniors, to encourage me to go on every time I get an idea that I should quit.

2. The object lesson value idea of course must see that sense is used. I have taken ball bats and open umbrellas into the pulpit. I have quit that, but I still take a nickel, or a candle, and many other things. The things there demonstrated make possible a constructive hand-work for many Sunday afternoons when many folks say, "What can the children do?"

3. There is a new hymn used, one-verse while seated. Then the Junior Talk and then the audience rises and tries the first verse over and the rest of the new hymn while the children retire. Now that may not be proper. I should properly be having a quiet hymn to get folks ready for the sermon. Or should I? They expect me to say something in new fashion — why should they not sing something new then. We are getting so proper these days that we aren't supposed to learn any new hymns, and we are in a rut when we don't. So there you are.

I have used Junior Talks for 11 years and next to my sermon file, I have an object lesson file, that to some elder brethren, would do justice to a toy shop. Maybe so. But I remember a Man who marked in sand and made mud and considered lilies and talked about the vilest thing of his day — Yeast. In the movie, "The King of Kings," some folks criticized Christ for doing such a simple thing as fixing the broken doll the child brought to him. The folks where He first did it probably talked out loud also, but I see Jesus going right on fixing the doll.

Money Talks are here outlined with properties necessary, described first.

* * *

1. Repeaters

Properties: Three pieces of tin-foil about two inches square, a penny, a nickel, a dime.

Three pieces of tin-foil went out to look around. The first piece of tin-foil found a penny and he got all wrapped up around that penny and felt pretty good for he looked like a silver penny (wrap the penny in the tin-foil and press it down).

The second piece of tin-foil saw the nickel and the nickel was bigger and it would buy more things, so he was glad he waited and he tried to look like a silver nickel all wrapped up around his five-cent piece. (Wrap likewise.)

The third piece of tin-foil finally saw the smallest coin yet — it was a dime. Then instead of wrapping all around that dime, up in one corner he pressed himself against the dime, and by that round mark in the tin-foil, he made another mark and he repeated that until the square piece of tin-foil had a whole row of dimes pictured across the top of itself. This piece of tin-foil was not all for the money. He kept his life clean, that other good things that came along might find room in his life too.

Tin-foil teaches us, with these clean lives we have, to go into the world, not to let the first thing that comes along take all of self. Neither should we get all wrapped up in nickels. We are to save life for better things, which like dimes, are not always bigger things.

* * *

2. Too Big

Properties: A square of wrapping paper (three inches), a nickel, a quarter and a half-dollar.

Did you ever hear someone say he was too big for Sunday school? If you hear someone say that this afternoon, show him this one. Take a piece of heavy paper three inches square, place a nickel in the center, draw a circle around the nickel and cut out the hole. Now of course the nickel goes through. But will the quarter? It may not look so, but fold your paper through the center, bend the edges up as you hold it envelope style and the quarter fits the opening without tearing the paper at all. How about the half-dollar. Do you think that will tear? Put the money in between the folds, bend it to make the opening as wide as possible, and the fifty cent piece fits, even if you thought it was too big. Some of us think church

and Sunday school are only worth the nickel and the quarter — we figure they are only worth 30c. But in Church and Boy-Scouts and Camp-Fire Girls, it is like the 50c piece, the big ones fit also. You can prove it with the piece of paper, or try out 50 cents in the offering some Sunday and see how it fits on the plate.

* * *

3. The "V"

Properties: Two pieces of card board 2½ inches by 3½ inches will do. Paste a penny in the center of one with Lincoln head out. Take a five dollar bill with the Lincoln picture in the oval and the Pilgrims landing on the reverse of the bill. In your second piece of card board, cut an oval large enough for Lincoln's picture to show, but fold up the bill so it is concealed back of the card.

"V" as a letter does not mean much, but when you put in the center and put some paper behind it in the background, it can mean more. Here is a penny with just a picture of Lincoln on it, but because of what is behind this picture, it is worth one cent. And here is an old piece of paper with Lincolns picture on it, but it is a safe thing to say, that most of you would rather have the picture on copper than the picture on old paper. But wait a minute.

We need to first be sure of the background, for the old paper on which the Lincoln picture is printed was made by the government and unfolds until it is 7½ inches long and on it there is in one corner a "V" and the other corner, "Five Dollars." When we look at the background, we take the "V."

Life has a back-ground. On Sunday, people may be offered a ball game or an all-day-auto-ride or Sunday school and church. Whoever takes the first two, takes the penny value instead of the big "V" (which stands for Value). The Pilgrims pictured on the other side of this bill took the big "V" and came to America that we might have the same big value each Sunday.

* * *

4. Whole or Hole Money

Properties: A piece of idol money, made of bamboo fibre. Any piece of brown wrapping paper, rough finish if possible, five inches square. Take a paper knife and pierce it 15 times, so that when held to the light you can see these 15 points of light. This will look quite similar to Chinese idol money.

This idol money looks like old wrapping paper, but in China they make it out of bamboo, just like we are making paper out of corn stalks in America. If you hold it to the light you will find 15 holes in it. Each hole represents one piece of cash. Would you rather have 15 whole cents or 15 holes like this and call it sense. It does not look like there were any cents in this paper, does it? Well the Chinamen who worship idols, will buy it from the priests, then burn it and believe that the ashes will rise to heaven and take ready money to their friends who have died, so that their ghost will not return to the earth and bring trouble

Jesus tells us he comes to help us live rich, real lives. We are glad he offers real life to us. We should be trying to help the folks who use idol money, find out how much better Christ's way of life is. We do not want to live life down in a

hole. We want the whole life of Christ. Any of us from some old wrapping paper could make a piece of idol money that would look like this. But it takes the best life we can live to make our lives look like the life of Jesus Christ.

Chats With the Children

DR. J. W. G. WARD

ONLY A PIN

One of the wonderful stories with which Jesus delighted His friends finishes with the words, "He that is faithful in that which is least is faithful also in much." That means that trifles tell. Our real selves come out in what we do and in how we do it, as this tale we are going to tell you plainly shows. Once upon a time — and this actually happened — a youth arrived in Paris. He had come to find employment. A kind old friend had given him a letter to Monsieur Perregaux, a well-known banker in the city, and so the youth made straight for the bank. It was a great building, with some officials in gorgeous uniform standing at the doors, and the country lad felt a little uncomfortable as he made his way in. But he handed over the letter to one of the clerks, and by and by he was ushered into the presence of the great man himself.

"Your name is Jacques Lafitte?" asked the banker. "Well, what is it that I can do for you?"

The smile with which the words were spoken put Jacques at his ease. So he told just what he wanted. He had been brought up far from the city, but he wanted to get on and become a big man in the business world. And more than anything else, he wished to learn all about banking. He did not mind starting at the bottom of the ladder — as if there is any other place where one could start! For, as you well know, it is by beginning with the simplest lessons and trivial duties and doing them as well as we can that we can ever hope to rise in the world.

The banker listened patiently to rather a long story. Then as Jacques ended, he said as kindly as he could that, although he had no place he could offer him just then, he would keep his name, and would let him know as soon as there was a chance of employment. The youth was disappointed. He had thought he had only to ask for what he wanted and it would be granted at once. But disappointments often come in real life, and we have to make up our minds that we will take them in the right way, and wait patiently for the unfolding of our Father's plans. That is what Jacques did. Of course he felt a bit sad, but he didn't sulk or get angry. And as he left the bank, and crossed the courtyard with down-turned eyes, suddenly he stopped. There was something shining on the ground. A diamond? A piece of money? No; only a pin. He stooped and picked it up, and putting it carefully into the lapel of his coat, he went on.

Little did he know what such a simple thing

was to mean. The banker had been standing at his window, watching the youth as he walked sadly away, and he could not but feel sorry that he had had to disappoint his hopes. But when he saw Jacques stop, stoop down, and then put something in his coat, he knew that it must have been a pin he had found. "Why," said the banker to himself, "a young man who would pick up a pin like that must be a very careful fellow! He is just the kind of man who would give his attention to details and one who could be trusted. I think that 'he that is faithful in that which is least' will most likely prove 'faithful also in much.' I must see what I can do."

A messenger was sent at once to bring the young man back. And as a hand was laid on his arm, Jacques gave rather a start. He had not done anything wrong, but why was he to go back to the bank immediately? Had they missed some money? Did they think he had stolen something? He was shown at once into the banker's private room, and there told that a place had been made for him, and he was to commence his new duties the very next morning! He was delighted! He could have jumped for joy only — that was not the place to do that! And before he had been there a week, the banker was delighted too! The new clerk proved just what had been expected. Nothing was a trouble to him. He went about his work, quietly but quickly. If he were asked to do this or that, he would set about it in the most cheerful way. And you will not be surprised to hear that he soon became trusted with more important duties than those with which he commenced. He rose to be cashier. Then, after a few years, he was sent to take charge of a branch bank. He was afterwards brought back to become manager of the head office, and after that was made a partner and then head of the first bank of Paris. Years went by. The Government needed the help of a man who could be trusted to the full, and Jacques Lafitte became the President of the Council, the highest office which a private citizen could then fill. And all this came from picking up a pin!

Some of us are saying "If only we had picked up that pin!" But while we are not meant to go through life with downcast eyes looking for what other people have lost, we can still be on the lookout for those small things which help to make life richer and nobler, and which are the marks of the true Christian. It is only a small thing to say "Please" and "Thank you," to wipe muddy shoes carefully and shut the door quietly, but the small

things count. It is only a trifle to offer one's seat to a lady, or to go out of one's way to do a little kindness for an old person; to put our things away so that mother will not have to go round tidying up after us, or to be punctual, trustworthy, and thorough in all we are asked to do, but trifles tell. Like picking up that pin, these are ways in which we can prove "faithful in that which is least" and so fit ourselves for the larger trust. No banker is watching us, but Christ, our Divine

Master, wants us to show our love to Him by doing our best every day and all day. And though the task or duty may not seem to be worth while, while worth is given to it by the manner in which we do it, we shall also find it a rung in life's ladder by which we may climb. Then when school-days are over, we shall be ready for a finer place in the world's work. Like Jacques, you will start your new duties first thing tomorrow morning, or — better still — today!

The Homiletic Year—March

Preparation — Anticipation

More and more the general Christian world is observing seasons and days. It is a wise thing to do. Pity the man to whom all seasons are alike, all days on the same level, smitten with the dull plague of the commonplace — for it is nothing but that. I do not fear the encroachment of formalism, nor the magnifying of a day to the minifying of that for which the day stands. My friend says Christmas and Easter have their origin in pagan festivals; while I do not believe it, I am prompt in replying, What of that? The prize fight was not a very delectable thing, but Paul utilized the occasion to drive a lesson; and when he saw the racers he drew some immortal parallels.

So we are glad for the special seasons. We are approaching the greatest of all the seasons. Dates are nothing, but the facts are everything. Bethlehem is the story of a sweet mother and Child; and Christmas is forever enshrined in our hearts. But Christmas is not the greatest day in history — for there have been many babes born, as well as the Babe! But Easter is the test of our Christianity: Jesus, the Child of Bethlehem, the Man of Galilee — *rose from the dead!* We are in the crucial — and the crisiol — test of religion. It all depends upon this: Did Jesus rise from the dead? He did!

For some striking and very significant reason the months leading up to Easter have been taken for special efforts in soul-winning. I suppose it has come about without any special arrangement of any man or body of men — but simply the significance of the climax at Easter, the sealing of the whole gospel movement, has made the effort seem natural and fitting. At least it is so.

— William Henry Geistneit, D.D.

THE KNOWLEDGE OF SIN

Only renewed men know what sin is. While we are in the sin we do not know it; we have wrought ourselves into a shameful familiarity with it, so that even sin, which ought to be the miracle

of all time, becomes the commonplace of history. Let a man once see what sin really is and escape from it by the grace of God, and he will tell you what he has passed through in language that will appear to be an exaggeration to men who have not had similar experience. Only those who have been the servant of evil can read such a book as Bunyan's "Grace Abounding" and can understand many of the ancient spiritual writers. The elder brother could not understand the feasting, the music and the dancing; he had always been at home; his monotony was broken in upon; here is a miracle of joy and he is not in the atmosphere; he has no vital relation to all the process; it is to him noise, tumult, folly, an act of gross misconception on the part of his father.—Joseph Parker.

"BEHOLD, HOW THEY LOVE!"

In the Roman world deeds of kindness were seldom performed for others than friends. "Man is a wolf to a man whom he does not know," described the attitude toward others. So the Christian conception of philanthropy caused comment. "Behold, how they love one another;" "they love each other without knowing each other." But astonishment was unbounded when Christians nursed persecutors in sickness and helped them in affliction. The Christian conception of duty to fellow men was an unanswerable argument for Christianity. It is today. The philanthropy which Christ teaches and Christians imperfectly practice is the stumbling-block of scoffers.—Rev. John T. Faris.

THE MEANS TO LIFE

Christ became man in order that we might have the fullest revelation of God which is possible. We could never have known God unless He had been presented to us in terms of human personality. It is the only thing which we can know in the fullest sense of the term. God must be brought within the scope of our human experience, and this is most fully and completely

done by enabling personality to embrace personality, by enabling us to know God under the highest terms of which our nature makes us capable.

The Incarnation gives us also a revelation of the possibilities of human life, Christ being perfect Man. Man needs not only an example, but a Presence; not only discipline, but inspiration and living fire; sacrifice, discipline and death must be made the means to life.

The problem of Christ's humanity is put in its acutest form in the question, "Could Christ have sinned?" Many will say that if He could, He was not God. Yet we must still insist that, however shocking it may be to maintain that Christ was liable to sin, the New Testament explicitly states that He was tempted, and nothing short of liability to sin can make temptation a reality. (In Hebrews 4:14-16, we read, "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.") Again, it seems difficult to conceive of the purpose of the Incarnation, if the process stops short just where our human life is most beset with difficulties. It looks like a failure of love, it looks like fear, if we are to assert that Christ refused to shoulder, or could not shoulder, this our last and heaviest burden. And suppose we admit that Christ could have sinned, what does this involve? Surely no more than this: that at every stage in His life alternatives lay before Him, both of which were good, but one better than the other, and He was free to choose the less good if He wished. If we deny to His humanity that attribute, we leave Him little.

But the Incarnation is to be conceived of, not as a single act, but as an eternal law forever finding realization in history, the Word forever becoming flesh. That means that all living souls are God expressed in finite terms. Christ's historic experience is not unique in kind in the sense that nothing approaching it ever happened before or could ever happen again. It is an instance of a process of which our lives are also instances. But if all men are expressions of God, have we not diminished the unique value of the life of Christ? No. The fact of history which could illumine for us the whole purpose of creation, must needs be unique or why had we need to wait until the time of revelation? And more explicitly we may affirm of Christ that His life is set apart by its perfection. Its conditions are the same as ours, but its triumphant mastery of those conditions raises it beyond. It was this which enabled the Incarnation to flood with light the whole process of creation which the feeble glimmer of our lives could never have illumined. Christ's realization and fulfillment of manhood was not an obscuring of the Divine nature within Him, but its necessary expression

and unfolding, and for us too the realization of our humanity is the fulfillment of the Divinity within us. The Incarnation offers us a pledge both of the reality of God in the world and of the reality of God's nature in man.—*Miss Chilcott on The Incarnation in "Adventure."*

HE WALKED MAJESTIC, NOT AS ONE DISMAYED

From the hills of Ephraim, Jesus sees the pilgrims streaming down the Jordan valley on their way to Jerusalem to the feast of the Passover. His hour had not yet come, and he seeks safety from his enemies on the journey to the Feast, so He in company of the twelve joins the pilgrims. Though it was customary for the pilgrims to sing glad songs as they journey, this train moves in silence. Jesus leads the procession through the sunshine, but the Shadow of Death is present; the twelve are amazed at His bearing while the rest regard Him in fear. He walks majestic, not as one dismayed, and as they go their way He takes the twelve aside and instructs them for the third time "regarding that which is in store for Him."

As children are taught, so Christ taught his chosen twelve. At first he told them only that "He must suffer many things at the hands of his enemies." After they had witnessed the animosity of the rulers toward Him, He told them of the Betrayal by one among them, and now, on the way to the Feast of the Passover, He tells them the details of the hours of suffering before him, and the resurrection at the end of the third day.

Like unto us here and today, those who called themselves followers and disciples of the Master and were being taught by him could not understand the meaning of His words, since their idea of a leader was one who gained earthly and material success, and they besought him to manifest His rightful Glory and declare himself King.

Shall we remain near and hearken to the confident "We can" uttered by John and James, in answer to the Master's appeal, "Can ye drink the cup which I am drinking?" These disciples were confident in their reply, because they were thinking of the reward which was to come to them in answer to Salome's special solicitation in their behalf for a seat on either side of the throne, and their "We can" was in answer to the imagined struggle which was to take place in Jerusalem when Jesus "would manifest his Glory."

Do we, like James and John, cry "We can," without knowing that which lies before us? Or, are we ready to walk majestic, not dismayed, knowing the bitterness of the cup, but keeping our eyes upon the resurrection which lies ahead?—*James Callowner.*

THE SUFFERING SAVIOUR

Christ suffered patiently. Indeed, He never towered so sublimely as in His sufferings. He was heroic in the exercise of strength, more heroic in the exercise of patience. He was great — doing; He was greater — suffering. He was Divine —

living; He was more Divine — dying. The greatness of Jesus culminates in His passion and death. Here, without a doubt, He leaves all the heroes and sages and saints of antiquity immeasurably behind. Some bring forward Socrates as a worthy rival for the honors which come from the majesty of suffering. But what says Rousseau, a writer by no means friendly to the Christian religion? "I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart." Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and so sublime, should be merely the work of man? Is it possible that the sacred Personage whose history it contains should be Himself a mere man?

* * * *

HOW TO KNOW JESUS

The noblest objects never disclose their best meaning at first sight. Sir Joshua Reynolds says that, when he first visited Italy to make the acquaintance of the celebrated masterpieces of Art, he was much cast down. The renowned masters maintained towards him a quiet and dignified silence; they refused to confide to him their thoughts. He gazed steadfastly at the wondrous pictures whose fame had filled the world, and could not behold their glory. Persevering, however, in his studies, the pictures gradually began one after another, to raise their veils, and permit him to have an occasional peep at their rare beauty; they softly whispered to him a few of their secrets; and as he continued unwavering in his devotion, they at last flung away their reserve, showed themselves with an open

face and revealed to him the wealth of beautiful ideas that was lodged in them. As with pictures, so with characters. The diviner the life, the closer the inspection requisite to understand it. Every age discovers a new trait in the character of Christ, every fresh generation perceives a fresh excellence; and thus from age to age He increases in loveliness in the estimation of men. He continues to reveal to the loving, earnest gaze His glory, "the glory as of the only-begotten of the Father."

* * * *

LOVE STRONG

Every creature is gentle toward its own nature. The bear will not suffer to be robbed of her whelps: she would if possible, tear in pieces him who would attempt it. The jealousy of the Lord Jesus for His children is greater. He will not allow one to be lost. He has made them members of Himself. Oh, how much men will do for one of their members before it shall be cut off! Men, think not that thou wilt do more for one of thy members than Jesus Christ will for a member of His body.

* * * *

EJACULATORY PRAYER

Ejaculatory prayer is like the rope of a belfry — the bell is in one room and the handle or the end of the rope which sets it ringing in another. Perhaps the bell will not be heard in the apartment where the rope is; but it is heard in its own apartment. Moses laid hold of the rope and pulled it hard on the shore of the Red Sea, and though no one heard or knew anything of it in the lower, the bell rang loudly in the upper one till the whole place was moved, and the Lord said, "Wherefore criest thou unto Me?" — *G. Davies in Flashes from The Welch Pulpit.*

Great Texts and Their Treatment

REV. WILLIAM HENRY GEISTWEIT, D.D.

MARCH

PREPARATION AND ANTICIPATION

March I have [ever regarded as distinctly a month of preparation, of fine anticipation, for the Glorious Event. My own thought is that the morning themes in this month may well be taken as the deeper spiritual themes of the year. The evening themes stressing the great demands of the gospel; the week-day meeting development more and the personal element in soul-winning. What follows here may be regarded as suggestive for this month of preparation — of anticipation.

Spiritual Preparation — Sunday Mornings
March 4. "The Program of Jesus." Matt. 6:9-12.

A man's prayers reveal his life program.

The model prayer is the world program of Jesus So — the world-program of the church.

"Our Father." Not a limited fatherhood; implies brotherhood.

The place of realization for the Kingdom: "on earth."

"Thy Kingdom come" — "Thy will be done" — not submission to sorrow, but surrender to power and achievement.

We are here to answer that prayer.

"I ask no heaven till earth be thine;
No glory crown, while work of mine
Remaineth here. When earth shall shine

Among the stars

Her sins wiped out, her captives free;
For crown, new work give thou to me;
Lord, here am I."

March 11. "Is the Program Workable?" John 17:18. John 20:21.

Consider John 5:17; John 14:12; 2 Cor. 6:1; 1 Cor. 10:31.

Jesus' Program — our Program.

Jesus' Mission — our Mission.

Jesus' Life — our Life.

Consider Jesus in the realm of inspiration: no work of his hands abides — but he inspired the workers and artists of the world. The story of Jesus is in his inspirations.

Poetry: Milton, Shakespeare, Dante, Browning, Tennyson, etc.

Music: Mozart, Schubert, Beethoven; Mendelssohn; Hayden; Handel, etc.

Architecture, painting — no man can sum it all. "In everything ye are enriched by him."

Consider him in the realm of conduct: Pilate's testimony.

The program implies imitation: Phil 2:15; 1 Thess. 5:22, 23; 2 Peter 3:13, 14.

Consider him in the realm of service: "I lay down my life." "As the Father hath sent me," etc.

"Singers, sing!

The hoary world

Needs reminder of its youth.

Prophets tell!

The darkness lies

On the labyrinths of truth;

Builder, build! Let rocks uprise

Into cities, 'neath thy hand;

Farmer, till! the sun and rain

Hearken for the seed's demand;

Artist, paint! Thy canvases

Patiently convey thy soul;

Writer, write! With pen blood-dripped

Trace no segment, but the whole:

Teacher, teach! Thyself the creed —

Only that a child may know;

Dreamer, dream! Nor hide thy face

Though thy castles crumble low.

Where the toiler turns the sod

Man beholds the living God."

— Richard Wightman.

March 18: "The Work and the Worker." John 15:16; consider also Isa. 52:11; Psalm 24:3, 4.

Here for Kingdom building.

Hard to define faith in terms of service.

Saving men not so much an act as a process; winning to God; building in God.

"Only that is worthwhile that we can carry with us."

Involves cross-bearing; to avoid the cross was the great temptation of Jesus; it is ours also.

The character of the work — then — is Kingdom-building.

The character of the worker: — clean hands — pure heart.

"Then, wash thou me, without, within,

Or purge with fire, if that must be,

It matters not, if only sin

Die out in me."

The character of people needed? Strong — clean — capable — willing.

March 25: "The Power for the Program." Mark 9:28, 29; Acts 1:8; Acts 2:1-6.

Machinery vs. power; man-side of power is efficiency — the very best preparation; the God-side of power is sufficiency — "Our sufficiency is of God."

Power is only given for the program of God.

Power is not given for felicity, but for facility.

Power is not given for a holy experience, but for a holy expedition.

The power is only for witnessing: "Ye shall receive power — ye shall witness for me." We cannot separate the two.

Disobedience is often the cause of powerlessness.

Recall the old poem of Kingsley:

"I said, 'Let me walk in the fields,'
He said, 'Nay, walk in the town,'
I said, 'There are no flowers there,'
He said, 'No flowers, but a crown.' "

The whole poem is worth quoting.

Our difficulty: "No time." They that wait on the Lord, shall change (renew) their strength.

If I had time to find a place
And sit me down full face to face
With my better self that stands no show
In my daily life that rushes so,
It may be then I would see my soul
Was stumbling still toward the shining goal:
I might be nerved by the thought sublime,
If I had time.

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a brother quartered in No-Luck Land;
Ah, God! If I might but just sit still
And hear the note of the whip-poor-will,
I think that my wish with God's would rhyme,
If I had the time.

SUGGESTED THEMES FOR SUNDAY EVENINGS IN MARCH

March 4: "Things." Luke 12:15. (Include verses 13-21.)

The dollar mark the measure of success.

Jesus not against crops or barns, but a man's life shouldn't be lived in them.

This man fed his soul with corn — poor fodder. Where treasure is heart is also.

Being rich toward God. Babson's books make helpful reading here.

* * *

March 11: "The unrecognized Christ." John 1:26. (Consider Gen. 28:16.)

Recall Gordon's "How Christ Came to Church." He didn't know him till he was gone.

Christ in the world — not known.

What if recognized in business?

What if recognized in pleasure?

What if recognized in the common experiences?
The loneliness in sorrow — where Jesus is not known.

Blessed are your eyes — they see! Do they?
"Open my eyes that I may see."

* * *

March 18: "Ask for the Old Paths." Jer. 6:16.
No man wants to be called an "old fogey."

Many new things — yet little that is new in real life. The permanence of the new is determined by the old foundations on which it stands.

Only the good is permanent. The effort to push questions of morality out of the realm of conscience into the realm of science — how it is sometimes applauded.

Let vice be counted a scientific thing — and how it is applauded. A gambler died recently — found a tumor on his brain: they didn't discover the tumor on his conscience.

The prodigal had to return over the old road to his father's house. The old home was on the old road. There is no new road back to the Father's house. (Isa. 55:7.)

The old paths never change; and the signboards are ever the same. In a recent automobile race over new roads — some one changed the signboards! Some are changing the moral signboards of the world. A lie travels faster than truth — because more people carry it.

Three old paths — yet one: Repent — Accept — Obey!

The old road home — John 14.
"The old Rugged Cross."

* * *

March 25: "The Acid Test: 'Reach hither thy hand'." John 20:27.

Christianity is not a matter of argument; it is determined by experience.

"Once I was blind, now I see."

THE CHILDREN

March is also the special period for the special teaching of boys and girls in the way of life. Some use regular catechisms. The following may furnish bases for some worthwhile lessons:

I.

What is a Christian?

A follower of Jesus. Matt. 9:9.

Why Should I be a Christian?

Jesus invites me? Matt. 16:24.

Life depends on it? Luke 12:8.

Best people are Christians. Heb. 11.

My usefulness depends on it. Matt. 5:13-16.

How is a Christian Known?

(a) By his speech:

Should be kind;
Should be courteous;
Should be truthful;
Should be pure.

(b) By his conduct:

Where we go;
What we do.

Life at its best is the Christian Life.

II.

What Should a Christian Do?

1. *Love God:* "Thou shalt love the Lord . . . with all thy heart . . . mind . . . strength."
2. *Obey God:* "If ye love me ye will keep my commandments."
3. *Pray to God:* "Call upon me, and I will answer thee."
4. *Have faith in God:* "He that cometh to God must believe that he is . . . a rewarder of them that diligently seek him."

III.

What Should a Christian Remember?

To witness for Christ.

To serve Christ.

How? By loving and serving our fellow men. "Inasmuch . . . least of these . . . unto me."

To keep company with God's people:

"Not forsaking . . . assembling together." (Heb. 10:25.)

To deal with them as of one family:

"See that none render . . . evil for evil . . . follow good." (1 Thess. 5:15.)

To honor the Church:

It is Christ's body.

It is the family of God.

Help keep it pure.

When I do wrong — I hurt Christ, harm his Church, hurt my own soul.

IV.

How Does the Christian Grow? (A.)

1. By Prayer:

When should we pray?

"Without ceasing." (1 Thess. 5:17.)

"Always to pray." (Luke 18:1.)

Where should we pray?

"Enter thy closet." (Matt. 6:6.)

Jesus' habit. (Mark 1:35.)

"Two . . . agree." (Matt. 18:19, 20.)

"Gathered together." (Acts 12:12.)

How pray?

Matt. 6:9-13.

2. By Bible Reading.

What is the Bible?

The word of God. (1 Thess. 2:13.)

Why was it given?

Show way of life. (John 2:30, 31.)

What shall we do with Bible?

Joshua 1:8; Psalm 1.

V.

How Does the Christian Grow? (B.)

1. In Public Worship.

Why attend?

"With all saints." (Eph. 3:17-19.)

What do as we go?

"Come ye." (Isa. 2:3.)

What carry with us?

"Bring an offering." (Psa. 96:8.)

2. *By Giving.*

Who should give?

"Let each one." (1 Cor. 16:2.)

How much?

"As a man hath." (2 Cor. 8:12.)

In what spirit?

"Cheerfully." (2 Cor. 9:7.)

SOME THINGS THAT HAPPENED IN MARCH

Jesus is in the upper country. The news of Lazarus' illness reaches him. Read the story in John 11:1-46.

There is the story of the healing of the ten lepers. (See Luke 17:11-19.) The pathetic question rings down the ages: "Were there not ten cleansed — where are the nine?" Oh, the sin of ingratitude!

That young ruler. (See Matt. 19:16-30.) What was wrong with him?

The ambition of James and John. (Mark 10:35-40.)

The cure of Bartimeaus. (Mark 10:46-52.)

And Zacchaeus! (See Luke 19:1-10.)

The Sweet Anointing at Bethany. (John 12:1-11.)

The events crowding in before "Passion Week" tell a striking story: They are precipitous events; they are leading to the great crisis in a way to be expected. As he rose to higher manifestations of power the hatred of his enemies grew in intensity and fury.

* * *

Lazarus

"We cannot help thinking of Lazarus . . . we cannot keep our eyes off Lazarus . . . The man who went into the world beyond the grace and came back. How did he look on this world? 'Where wert thou, brother, these four days? There lives no record of reply.'

"I think of Lazarus as a man dazed by the tremendous thing that had flashed on him, as it were, for a moment. Surely he went softly all his days. A quiet, silent man with a far-off look in his eyes, as one who has dreamed a wondrous dream and cannot recall it. Thus Jesus taught again that death was not an ending." — Patterson-Smyth.

* * *

Their Disappointment

"They had heard and they had seen, and still they hoped on — all but one. The truth shone out in them at moments like lightning flashes in the dark. Then the night fell blacker than ever. The new man in their hearts who recognized Jesus as the Christ, the man born for the second time, the Christian, disappeared to give way to the Jew, deaf and blind, who saw nothing beyond the Jerusalem of bricks and stone." — (Pap'ni, after the transfiguration and the question, "Who am I?" They could not comprehend. The material hope clouded the spiritual Kingdom.)

The Lenten Season

REV. W. H. SKEELS

1. Jesus and John the Baptist

Scripture reference: "Art thou he that should come, or do we look for another?" Matt. 11:3.

Jesus began to preach as soon as John was cast into prison.

His method raises the above question in John's mind.

Jesus makes a masterful reply. Their ideas of the Kingdom differed.

a. A leader must follow his highest instincts.

Most of us have our ideas of what our leaders ought to be like.

Every man must speak what is in his own soul.

Jesus had to be himself and preach the word which the Father had given him.

He was not much concerned about what men called him, he was determined to do his best and leave the rest with God.

b. Religion is not expressed through the doing of eccentric things.

Some in these days seem to think it is an entertainment.

Some think it is expressed in odd manners of dress or living.

Jesus says: "What did you expect when you went out to see, John?"

How are we going to express our religion in this busy generation? What does the Lord require of thee?

c. It is always easier to criticize than it is to act.

It is easier to point out the faults of another man than it is to do his work in a better way.

John was a rough man, living and eating in a rough way, and people said: "He is a crank."

Jesus mingled with the people and made many friends, and people said, "He is gluttonous and a winebibber."

2. Jesus and His Disciples

Scripture reference: "And he called unto him the twelve and began to send them forth by two and two." Mark 6:7.

The calling of disciples was a common custom throughout the East.

Jesus' method was abrupt: "Follow me."

No Scribe, no Pharisee, no Priest.

Told to preach that "the Kingdom of Heaven is at hand."

Instructions specific: No money, no extra clothing, no weapon of defense. To salute upon entering a house. To stop no man on the street to preach to him.

a. Personal glory is not to be sought by a true leader.

The leader who seeks to perpetuate his own name deserves to fall and will fall.

Jesus thought of his gospel first. His own glory was a small matter with him.

b. The truest life is lived in a simple fashion.

Jesus and his followers lived as humble folk.

Growing tendency is to make life complicated.

Many problems of present day are the outgrowth of intensive activities which load the minds of men to the breaking point.

c. A true Christian must be a true gentleman.

Jesus taught his disciples to observe the rules of good conduct.

They were to be kind and gentle.

Boorishness, coarseness and vulgarity cannot be tolerated in a Christian.

Yet there is too much of this in the mad scramble for place.

d. The good we aim to do, if not appreciated by others, reacts to bless us.

There are two parties to every blessing, he who gives and he who receives.

Man who does not accept benefit of church is himself the loser.

3. Jesus and The Outcast

Scripture reference: "Why eateth your Master with Publicans and sinners?" Matt. 9:11.

Matthew (Levi) a tax collector and therefore unpopular.

Called to be a disciple because Jesus wished to reach just the class of persons to which he belonged.

Seems to have given a feast in honor of his new master.

Jews horrified.

a. Men are to be won by sympathy.

Jesus ministered to all classes and conditions of men.

Only by sympathy can we get near to the lives of the people.

Not necessary to be *like* them.

Many times they must be made to see a better way of life.

b. Men are to be won by persistent effort.

Man is in a hurry, God is not.

God grows a mushroom in a night but it requires all eternity to make a man.

Our first effort may fail, but our tenth effort may win.

c. We should try to win even the lowest of men.

What kind of a crowd would Jesus have around him if he were to preach on one of our street corners today?

He brought the love of God into the lives of men.

He lightened their burdens, opened their eyes, healed their sick and forgave their sins.

To him all were the children of God.

d. The greatest and best man is the most compassionate.

A man who must condemn others in order to emphasize his own virtue is not quite sure of his position.

It is very easy to point one's finger. Not so easy to forgive.

4. Jesus and the Forgiveness of Sin

Scripture reference: "Son be of good cheer, thy sins be forgiven thee." Matt. 9:2.

How did Jesus proceed? "Son be of good cheer."

First thought was to give him a new outlook on life.

Orientals looked upon sickness as a direct punishment.

Jesus restores confidence, "Thy sins be forgiven thee."

a. First duty of a Christian is to forgive.

Forgiveness of sin is the restoring of approval. Either God's or Man's.

Much of the bondage to sin in which men are held is due to a lack of confidence in God.

b. Greatest calamity is sin.

Lame man thought his helplessness his greatest affliction.

Jesus saw at once that his mind must be set at rest.

To be lame is unfortunate. To be sinful is worse.

To be deaf is unfortunate. To be selfish is worse.

To be blind is unfortunate. To be dishonest is worse.

Greatest healing of all is that which restores right way of thinking.

c. Greatest sin is to refuse to see the light.

Man who sees his sin and refuses to acknowledge it is hopelessly crippled.

Our greatness depends not upon age or wealth or condition of servitude, but upon genuineness of character.

d. Greatest virtue is to take the talent given to us and make something worth while of it.

Burbank made food for cattle out of the cactus.

5. Jesus and His Great Decision

Scripture reference: "From that time forth Jesus began to show his disciples how that he must go unto Jerusalem." Matt. 16:21.

Previous opposition informal. Present opposition of an official nature. Delegation sent to investigate.

Complaint against him, He did not observe the ritual law.

a. The greater the teacher the more he is misunderstood.

They had had teachers before, but Jesus was different.

No one to compare him with.

Men still misunderstand him. To understand Jesus is to follow him.

b. Absolute obedience to the will of God is the first law of life.

We must follow God's law or the purpose and beauty of life will be lost.

Jesus did not shrink from this task though he saw the result.

Had he tried to compromise he would have failed.

If he had tried to save his life he would have lost it.

c. Dissuasion from duty must not be listened to.

Natural that Peter should try to persuade Jesus to stay away from Jerusalem.

Easy to believe we must save our lives at any cost.

Jesus did not argue that way.

He must be himself and do his work regardless of the end.

d. Self-denial is the price of success.

If Jesus had not forgotten his personal welfare he would not have accomplished his purpose.

To a large degree this is true of every man. Every success costs something.

6. Jesus and the Multitude

Scripture reference: "And the multitude that went before and that followed cried, saying, 'Hosanna to the son of David.' " Matt. 21:9.

Jesus has come up to his last week.

No doubt in his mind as to the outcome.

a. Jesus rides upon an ass, the symbol of peace.

Christianity is essentially a religion of peace, not only among nations, but among neighbors.

Peace and good will the only source of satisfaction.

He who entertains hate injures self more than others.

b. The multitude praise him.

Christianity has always been a religion for the common people.

"Common people heard him gladly."

Reformation due to fact that common people wanted the truth.

Humble service is the greatest.

c. Blessed is he who cometh in the name of, that is, as an ambassador of the Lord.

Jesus was first of all a preacher of personal righteousness.

Everyday living and thinking and doing were the things that counted with him.

His method was to sit down and talk in a friendly way with the people, and tell them of God, his heavenly Father.

He was one of them, he wished to mingle with them and be understood by them.

Mid-Week Topics

REV. W. SCOTT STRANAHAN, D.D.

THE CHILDREN FIRST. Matt. 18:1-14.

I. The Child.

The Children First! This is a good watchword for the whole year, for all our churches and every other organization of our beloved land. The growing generation is God's own opportunity granted us for the saving of the world. Herbert Hoover says, "The care given by a nation to the education and well-being of its children, will be the future criterion of its civilization."

Long ago Dr. Buckley declared in the *Christian Advocate* that the true test of any church was the care it bestowed upon its children. The editor of one of our national magazines speaking of child welfare, said, "This is the great problem of the world today, if our future civilization shall not prove decadent." Another editor of great prominence said, "We have come to a moment when there is almost no hope for the church in her battle with the rising tide of skepticism and the overwhelming power of modern worldliness, unless the Sunday school can come to the rescue with a mighty contingent of recruits trained in childhood and youth in the Holy Scripture, and in Christian faith and experience." We need that at this juncture, more than we need anything else possible to human effort. Last year there was an actual decrease both in church membership and of Sunday school members.

We have more than forty-five hundred thousand members in our Sunday schools. Nearly four million of these are under twenty years of age. Our records show that five-sixths of all our conversions occur under eighteen years of age. This shows quite positively where our church membership comes from. It also shows where our Sunday school teachers and church workers and pastors come from. The one outstanding agency for recruiting all these forces is the Sunday school.

II. What About a Revival?

No more timely nor fruitful revival for the new year could possibly be started in the church, than a Sunday school revival and if churches and pastors should undertake this right now the result would be the best year the church has ever seen. We have in our Sunday schools over four hundred thousand officers and teachers. What a mighty evangelistic force this would be if it were properly mobilized!

III. Children and the Kingdom.

The heavenly mindedness of the divine teacher, Christ, had moved some of the mothers in Galilee to bring their babes to Him that he might lay his hands in blessing upon them, and pray over them.

The disciples disapproved; but Jesus said, "Let the children come unto me, for the Kingdom of God is with such as these." He put his arms about them and blessed them as if to say, "See those who are nearest the heart of the King of heaven." In the great work of bringing in the Kingdom the future lies with the children of today.

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RELIGIOUS TRAINING OF CHILDREN.

1 Sam. 3:1-11.

I. Early Memories.

There is little more odd than the notion that children cannot know much about religious things because they are children and that it is wise and prudent not to say much about religion until they are old enough to understand. If we were to wait until people are really able to understand, there are more than a few adults who would not be approached with religious questions, for there are plenty of them who understand little but the superficial and nothing of the really deep things of religion. I know as a child I was interested in

religion. Very early I learned to lisp the Psalm numbers and knew some sections of the Psalter by heart. When I became a student and later a scholar in Biblical matters, the passages learned in childhood were often useful beyond expectation. The child mind is always good soil for religious seed.

II. *The Child Samuel.*

We do not know how old Samuel was when taken to the Temple. The proper age would be twelve for at that age a Jewish boy becomes a "son of the Law" and is thought to be properly held responsible for obedience to it. Josephus probably had this in mind when he said that Samuel had just completed his twelfth year when the word of Jehovah came to him. It is well to remind ourselves that it was at this age of opening life that our Lord first went up to Jerusalem with his parents.

The great majority of the religious leaders of modern times began in childhood to lead Christian lives. Jonathan Edwards declared that he became a Christian at seven, Matthew Henry, the commentator, at eleven, Isaac Watts at nine. Gladstone dated the beginning of his conscious religious life at four, and so on. Most of our Bishops were interested in religious matters at an early age. The God of Samuel still speaks directly to the child soul.

III. *No Widespread Vision.*

There is surely no widespread vision now — taking the word "vision" in any way you please. But there's no reason to doubt that God is ready with visions at any time that men have eyes within to see them, minds to understand them, and hearts to dwell lovingly upon them. His hand is not stayed. The absence of vision is a human calamity, made by men. It is not easy to open the mind and heart to God so that God may reach them. The seeing of visions of God, his plans and purposes, his deeds and his will must be prepared for, sought for, believed in and possessed quickly when they come.

The man who has sold his soul into a grinding, unending business drive, and is too tired to go to church or to prayer meeting, who seldom opens the Scripture, who never speaks with God, save when in distressful need, who can talk of anything but of God, need not expect a vision of God. The visions are for those who seek them.

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OVERCOMING OUR FOES. Eph. 6:13-18.

I. *Youth.*

In the present fight against popular amusements and indulgences, the world is so rich and self-indulgent, that one who makes a stand against these forces finds himself at times, almost alone.

It is well for the young to recall how many men have had to battle single-handed against great odds. History is made glorious by such conflicts. The heroes of other days are men or women who have had to brave the sword, prison, scourging and death itself, because they fought alone.

II. *God and One.*

The great teaching of Scripture is that God and one constitute a majority. Frances Willard and God were more than all the whisky forces of America. Luther and God were a majority, though the whole of Europe seemed to be on the other side. The little handful of Oxford students with Wesley at the head seemed to be waging a puny battle against the immorality of England. But the next century proved the effectiveness of that insignificant foe. The band of Galileans with the Prophet of Nazareth at their head, were out-numbered and overruled by the forces of the Evil One, but time has weakened his power while the forces of righteousness are surely coming into their own.

III. *Right Always God's Cause.*

The cause of right is always God's cause. To fight for right, to fight against human oppression, against disease, against unclean and unsanitary surroundings, against factories that have poor ventilation and little or no protection against injury to their workmen, against immoral conditions in our neighborhood and in our city or community, against the rowdyism of our fellows, against impurity and lewd conversation among our associates, against insincerity and deceit — all these are fights for God and His cause. We may be in the minority so far as human eye can discern but God knows that we are on the side of the great majority.

A great man was once asked if he thought that God was on his side. He replied, "The important thing is, Are we on God's side?" That is the real test of the person who fights alone. The only way we can be certain is to be on the side of clean living, of human welfare and justice, of righteousness and Christian manhood and womanhood. Then we may be certain that the battle is ours — with God.

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THE GREAT PROFESSION. Eph. 4:1-15.

I. *Jesus, the Teacher.*

What is Jesus to you personally? What is he to others? He is a good many things: the Son of God, the Son of Man; the Good Shepherd; the Great Physician; the divine Saviour; the Judge of the World. But he is also Teacher. We read books and listen to sermons on the names and offices and character of Jesus, but seldom one on "Jesus as Teacher." Yet his apostles and disciples loved to call him Teacher; and it was the name by which outsiders, who studied and watched, addressed him. They naturally classified him along with the great teachers of the day. Thus Nicodemus addressed him in an interview.

And these disciples and outsiders made no mistake; he was a teacher. He taught men about God, whom he unveiled before them and revealed as Father. He taught the relationship that should exist between men — brotherhood. He taught the meaning of sin, not only of the sinful act but of the sinful thought and motive. He taught the meaning of life. He taught faith, not as imagination or some vain thing, but as the

great sense-organ of the soul. As the body employs the senses and apprehends the world with out, so the soul employs the sense-organ faith by means of which it sees the invisible, hears the inaudible, touches the intangible and apprehends the spiritual verities of the universe. He taught love as the great working principle of his realm.

Jesus was indeed a Teacher sent from God. This was his office when on earth; it is his great office today. It is a wonderful, joyful thing to be saved by Jesus; but it is a glorious thing to be permitted to sit at his feet and learn of him. One of the chief reasons why so many fall away after conversion is that they refuse to sit at the feet of the great Teacher.

II. Teachers of Today.

The world needs instruction today. In spite of the light that has been shining through Christ's teaching in the world, the light must continue to drive away the dense darkness of ignorance, prejudice and doubt that is continually pressing in upon the light. Christ intended that the office of teachers should be continued. The College of Apostles was the connecting link. Next among the most important of the spiritual gifts of the early church was that of teaching. "He gave some to be teachers." From that day to the present time some have been endowed with the special qualifications and powers which combine to make men efficient teachers. The teacher often plows the first furrow in the virgin soil of the

youthful mind; he often plants the first seed; his hand is the first to cultivate. It is frequently his privilege to change the figure, to start the wheels of the intricate thought machine. And sometimes it is given to him to ring the rising bell in the morning that awakens the child mind to the great day of life that has begun for him. This task is not as easy as it seems. Children often seem to be awake, when they are only mental somnambulists walking and playing in our midst. Some one must call them. To do this is often the teachers' privilege, when all other instrumentalities have failed.

III. The Pastor a Teacher.

The church is the great teaching force in the community life. There it stands, a reminder of God, a monument of righteousness and a constant incentive to duty. The man of God, the local head of this great institution is prophet, preacher, shepherd; but first, last and always he is a teacher. He must be a teacher in the pulpit; a teacher in the Sunday school; a teacher in the home — not pedantic, not obtrusive, always gentle and tactful, but a teacher. He must instruct the children and he falls below the standard of his holy calling and of that set by his divine master when he feels himself above this humble business. Some work in marble and some in precious metals, but he who works in life and character works in that which is everlasting and eternal.

Sermons

The Cost of Climbing Sycamore Trees

REV. CLAUDE ALLEN MCKAY, D.D.

"And Zacchaeus ran and climbed up into a Sycamore tree that he might see Jesus." Luke 19:4.

If Zacchaeus ever counted the cost of climbing that sycamore tree, it must have been after and not before the day that Jesus came to town. And if ever he considered whether or not it was worth what it cost, he confronted one of the most delicate and vital questions of life.

Zacchaeus had counted the cost of lesser adventures. There was a day when the offer came to him to become the tax-collector in Jericho for the Roman government. He weighed it in the balances. In one side of the scales he put the scorn of his own people which was the lot of every Publican. In the other side he put the possibility for himself and his family to live on Fifth Avenue instead of the East Side. Thus, he had counted the cost and made his choice. However, the worst feature of Zacchaeus' choice was not that he became a tax-collector or a publican, but that he chose the advantage it offered to line his own purse at the expense of his fellows. The vital decision in such a case is not that a man chooses

to be a merchant or a lawyer, a doctor or a minister, a Pharisee or a Publican, but whether or not he chooses to be first, last, and all the time, a man of integrity and honor.

It may seem strange that Jesus paid any attention to Zacchaeus when he came where he was. However friendship is born of mutual attraction and mutual interest. Zacchaeus must have seen more in Jesus than did the average spectator in that motley crowd. And undoubtedly Jesus saw more in Zacchaeus than even Zacchaeus ever dreamed was there. For Jesus saw in Zacchaeus not the man he was, but the man he might be. That is the way Jesus always looked at men. When he beheld the rich young ruler, "he loved him." Not for what he was then, although that was admirable, but for what he might be. When Simon Peter came to Jesus, the Master said, "Thou art Simon now but thou shalt be Cephas, a rock!" What a thought for us to carry in our hearts, against some day of defeat!

If Zacchaeus could only have realized the full meaning of climbing up where he could get a good

look at Jesus Christ, he would have known that were a costly adventure. It always is.

There was a man of the Pharisees named Nicodemus who one night, climbed a pair of stairs that he might get a good look at this same Jesus. And life never was the same for Nicodemus after that night. It was a costly adventure. It impelled him to face the entire Jewish Sanhedrin and bear testimony to a new evaluation of life. But it was also a priceless adventure — that night Nicodemus climbed a sycamore tree to see Jesus. All the rest of his life took its tone from that evening.

Shortly after Nicodemus, there was another young Pharisee — Saul of Tarsus, by name — who climbed up where he caught a glimpse of Jesus, although he thought he was witnessing the death of a heretic. But he went to his bed to spend a sleepless night, and never in all after-years could he be satisfied to go back and live as he had lived before he got a good look at Jesus, mirrored in the face and testimony of the dying Stephen.

Less than two-score years ago D. L. Moody was preaching Christ to the people of London in a big tabernacle in the suburbs. One evening a young medical student wandered that way and in Mr. Moody's face and testimony he caught a glimpse of that same dynamic Person — the Man of Galilee! Unwittingly he too had climbed a sycamore tree and had seen Jesus. Life never was to be the same for Wilfred Grenfell after that. It was a costly adventure, for he gave up all his prospects of a brilliant career as a London physician and surgeon. That same Person who went home with Zacchaeus to dinner, beckoned to young Dr. Grenfell to come to the bleak coast of Labrador to heal and hearten certain fisher-folk, not unlike those who plied their trade in Galilee.

Not long ago a Japanese student remarked that the strange thing about Jesus is that you cannot get away from him. "You can pronounce him an inspired man or a madman, a genius or a fool," writes Dr. E. F. Tittle; "you can accept him or reject him, befriend him or betray him, die for him or crucify him — the one thing you cannot do is to ignore him."

Since climbing sycamore trees and getting a good look at Jesus Christ is such a costly adventure, is it not a bit strange that we go right on planting and cultivating these same sacred trees? Years ago a little band of heroic men and women planted such a tree here on this corner where we now are met. We are the heirs of their labors and sacrifice. Sunday after Sunday you come here for what you call an hour of worship. Not always, but now and again I trust, it turns out that you have climbed a sycamore tree and caught a glimpse of what that same eternal Christ is to you and would have you to be and do. If so, life never can be quite the same in days to follow. You never can be quite satisfied to go back and live by lesser standards. When you try it, you are uneasy. It may cost you dearly when a business deal offers an opportunity to be a typical publican.

And you bring your children here to Sunday school! Don't you know some rare teacher may help your boy to climb a sycamore tree, and some day your son will take those Christ principles out into the marts of tomorrow and practice them at any cost! And your daughter may lose some social preferment in an artificial social set because she too has climbed up where she could see Jesus.

Now, that is what we have yet to consider in Zacchaeus. How did Zacchaeus fare as a publican after that memorable day when Jesus came into his home and heart? For he was not invited to follow Jesus, with Peter, James and John, but he was left to stay on the job in his own home town, which sometimes is harder. I believe Zacchaeus made good. This story would not have been worthy of a place in the New Testament if Zacchaeus had failed. The New Testament is not merely a newspaper, recording what happened in that day, irrespective of its value. It is sifted "good news." It is minted gold. We do not suppose that Zacchaeus was, ever after, a saint but we do believe that he made a creditable record. Occasionally, no doubt, he was caught in the grip of vicious circumstances, and fell pitifully short of "the measure of the stature of Christ" which captivated his soul the day Jesus came into his home and heart, but he refused to give up trying! That is true heroism.

If you say it is not possible for a man or woman or youth to be a Christian in the modern world, then we condemn the religion of Christ to imprisonment in churches, creeds and songs, and forbid it going down into the market, the factory, the home. That has been tried before. It always is a failure. Religion petrifies and civilization putrifies.

Before you and I choose such a course, let us hear again the plea of Christ. "The kingdom of God" will come as if a woman took a bit of yeast and hid it in three measures of meal and eventually the whole lump is leavened. "You are the light of the world, but men do not light a candle and put it under a cover but on a candle-stick that it may give light to all that are in the house." "You are the salt of the earth" but salt, in order to preserve or season must give itself to and lose itself in that which is to be preserved.

If we are to be Christians on Sundays, but Publicans and sinners from Monday morning to Saturday night, then both our religion and our civilization are doomed, and we ourselves are the assassins of our own and our children's happiness.

Bible Talks

The Book God Gave.

The Christ of the Book.

The Holy Spirit.

The Faith That Saves. — Rev. Harold B. Robbins, Pastor The Church of Christ, Camberwell, Melbourne, Australia.

Hill-Top Life

REV. ROYAL E. MAC GOWAN

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalms 121:1.

The author of this verse was an exile on the plains of Babylonia. He was held a captive, far away from the hills and mountains of his native home. Nevertheless, even though his body was in bondage, his soul was free. The hills of his fatherland were not far away from the eye of his spirit. Strength of soul and power of spirit came to him from the upward look. The hills remained the source of his power and the support of his faith and courage. He received spiritual help from the very memory of the hills; his eyes were fastened on the horizon, toward the unseen heights beyond. "I will lift up mine eyes unto the hills, from whence cometh my help."

Dwellers among the hills and mountains have always felt the inspiring and elevating influence of the heights in which they lived. We are moulded by our physical environment, as well as by our moral and spiritual environment. Mountain folk have always been men of rugged and sturdy nature, honest, industrious, and religious. It was among the hills of Scotland that there was developed a unique national religious life and spirit. It was among the hills of New England, and along the coast, that our own nation was cradled in liberty and righteousness and justice. It was probably among the hills of northern India that humanity received its first upward, spiritual urge. And it was in the hill-country of Galilee and of Judaea that the Master of life lived and loved and labored. When cares weighed heavily upon his soul, he sought the invigorating welcome of the hillside and mountain, where there was breathed into his heart a message of courage and of hope.

Spiritual messages are being constantly voiced by the hills and heights, by the mountains and uplands among which we live and move. We live in a land that is rich in its beauty of hills and mountains. Nature seems to have lavished the wealth of her charm and glory around us on every side. If we listen, we can hear the messages that pour in from every nook and corner—messages of power, and of spiritual help, because they are messages from God, the God who speaks from the hills and mountains, as well as from the trees and rivers and every object of His creation. "The strength of the hills is His also." The language of the hills is interpreted not so much by the reason as by the higher emotions, and by the deeper impulses of the heart and soul and fancy. When we attempt to translate the message of the hills, we will be like the naturalist on an excursion in haunts where he delights to rove; our thoughts will roam from path to path, from peak to peak, striving to throw into relief some bits of the scene that must be viewed as a whole, catching notes of the melody now and then, which imagination must blend into harmony and tune.

As the wooded groves were probably the first temples, where primitive worshippers lifted their hearts to the Deity, so also upon the hills were erected the first altars, where the devotees offered sacrifice unto their gods. A consciousness of the Divine presence invested the hills with mystery and awe and reverence. The eye that looks downward sees the valleys and gulches and ravines, but the eye that pierces upward beholds the sanctuaries of God. Jesus often sought the quiet of the hilltop to drink in faith and hope and power. His greatest sermon was delivered not in a church, but on the Mount. It was on the Mount of Transfiguration that his glory was revealed to the three disciples, and it was on the green hill outside the walls of the city where He breathed His last, as a mortal. His life was in constant companionship with the hills and heights, because his life was a hill-top life. Life may be lived on any level, on the plain or on the height, but the level on which we live determines our character and destiny. Jesus never descended to the environment of His day, but endeavored to lift his environment to the level where He was living. His life brought heaven to earth, and raised earth nearer to heaven. Even so, as we ascend the peaks of the spiritual life, we do not rid ourselves entirely of the valleys, but as we ascend we carry the valleys with us and find that, if we are filled with the Spirit, "every valley shall be exalted." While Israel was on the desert plains, the people were but wandering nomads, but when they entered the hill-country of Canaan they became a nation. They became great only when they left the level lands and became mountain folk in the hills and highlands of Palestine. Spiritual greatness, like national greatness, is attained by living in the highlands of the soul.

The hills are a source of *aspiration*. When a great hill looms before us we cannot look down, but our eyes are drawn upwards by the sight. As the tourist crosses the western part of our country he views for hours and days the monotonous stretches of plains and prairies and sandy wastes, but when he draws nearer to the snow-capped mountains he no longer looks backward to the plain, for his soul is lost in the majesty and attractive power of the heights that are before him. The hills invite us to rise above the plains, above the low levels of existence, above the petty and trivial and commonplace, nearer to the home of God. We lift up our eyes unto the hills and find that there is an infinite reservoir of strength in the upward look.

The hills challenge our strength and courage and perseverance. The tramp is seldom a hill-climber, but a plodder on the plains and level stretches—and the uproads of the land of the spirit are travelled not by wanderers of vagrant, lazy natures, but by sturdy seekers after God. The hills have little attraction for the idler, but are

filled with charm for the pilgrim who aspires upwards.

The hills are the source of life-giving streams. Back in the mountains, we find the springs that replenish the streams and rivers. In some unsuspected place within the hills, we discover the source of the great rivers that carry life to the level-lands and valleys. Even so, when we explore the mountain-peaks of the spiritual life, we discover the source of the streams of grace and joy and love which bring life to the lower, arid levels. "There shall be upon every high hill brooks and streams of water." From every mountain-top of the soul, there shall flow streams of life-giving water.

We are living in two worlds. We are living in a world of *sense*, a world that we see, a world of trees and hills and streams and rivers and friends, and all the objects that delight the senses and enrich our earthly lives. This world is not to be despised or denounced, but to be enjoyed to the full. We are also citizens of another world, the invisible world of the Spirit.

The eye of the soul can see that the land-

scapes of this realm are just as beautiful and eternal and significant as the hills that we view daily from our streets and windows. There are highlands as well as lowlands in the land of the Spirit, mountain-peaks and valleys meeting us at every turn in the road. As we rise above the lower levels to the mountain summits of the soul, we find that the reward awaiting us at the journey's end will be the satisfaction of having reached the summit, with its clearer atmosphere, its broader vision, and its seclusion from the ills and stains and scars of the lowlands. As we reach the life that is nearer to God, we discover that the greatest reward for our effort and toil is the satisfaction that comes from having left behind the sordid and drab and commonplace and dull, and having become citizens of a loftier, higher land, the land of the expanding horizon, the land of the broad and tolerant vision, the land that sees first the rising light of God and follows the sun at last to its setting in the West. The hill-top life in the world of the Spirit is the life that is lived nearest to God. "I will lift up mine eyes unto the hills from whence cometh my help."

An Experiment in Opportunity

REV. CARLYSLE HENRY HOLCOMB, B.D.

"Andrew, one of the two who heard John say, 'There goes the Lamb of God,' followed Jesus. Andrew then sought out his own brother, Simon, and said to him, 'We have found the Messiah.'" John 1:40.

Introduction

Mr. Maxwell, the English novelist, said, "Life is the only thing that matters. And the only real crime is not to live it to the full." If there is one subject more interesting than another, it is the subject of how to live to the full. Often we think that this is the age of opportunity, that no one in any other age has been able to grasp it for self-profit like we of this day. But the story of this man, 1900 years old, is a story of an opportunist.

John was standing with two of his disciples. We are not told of the conversation other than John said when he saw Jesus passing, "There goes the Lamb of God." It is not recorded that he suggested to either of the disciples that they follow Jesus, but they recognized the opportunity. They followed Jesus. After all, the best way to know where people live and what they do is to follow them. Great detective stories have been builded around the experiences of one man who follows another. These disciples evidently did not want to keep their identity from Jesus, but preferred that he should know them and what they wanted. He seeing them says, "What do you want?" They say unto him, "Master, where are you staying?" He says, "Come, and you shall see." Jesus had no secret hiding places, as the Apostle tells us on another occasion, these things

were not done in a corner. They went to see where he lived and spent the rest of the day with him.

I.

First, to lose anything is to let it alone, and this applies to everything. To starve to death just let food alone; to lose the use of a right arm, let it alone unused. When opportunity presents itself or is introduced by a situation or a friend, to lose it just let it alone.

I am very fond of roses and I have a neighbor who is also fond of roses, and in my neighbor's flower garden the most beautiful roses can be seen almost every day of the blooming season, but he will not touch a flower, nor will he allow anyone else to pluck a flower. They bloom silently among the thorns and die quickly, valuable only to the human eye. To me a rose is precious when I can handle it by taking it from amongst the thorns, fondle it, enjoy the fragrant perfume. The rose becomes a messenger of God's great power and matchless love when I can use it, but to let it alone for me is to lose it. To lose a friend just let him alone. Friendship needs cultivation. Who, better than the minister, knows the desires of the multitude for social contact with those they love and respect? How many times are you asked, "Why haven't you called lately?" To lose the confidence of a membership and the power of a pastor, just let your good folk alone.

It is quite possible to be lost in the midst of a crowd when everyone is interested in every other one except yourself. On board a great ocean liner my attention was called to a six-year-old boy

wandering about aimlessly and friendless in the midst of the throng on board. On questioning the deck steward, I found that his parents in London were sending him to his grand-parents in New York and there was no relative or acquaintance on board the ship. Alone on the sea; lost to his parents and to his grand-parents for a period of ten days. To lose the most valuable things that can come into human possession is to let them alone.

The two disciples found Jesus. That was the first act in this experiment in opportunity. But merely to find Jesus is not enough; merely to see an opportunity is not enough; one must use the things one sees and finds to stimulate progress and growth because the definite objective is to arrive, to pursue opportunity until it has become a blessing.

There is a destination and the objective is to arrive at the proper place at the proper time. The two disciples found Jesus, the important beginning in this experiment.

II.

Andrew immediately sought his brother and said, "We have found the Messiah." He was not satisfied to keep this knowledge to himself. Having been a disciple of John the Baptist, undoubtedly he was a student of the law and was quite competent to recognize one who might be proclaimed as the Christ. Understanding the zealousness of this disciple, we can assume that he was familiar with the three hundred prophecies, and more, concerning the coming of Christ.

We have a right to believe that he was expecting Christ, else he would not have been a disciple of John the Baptist. He was equipped with the proper information necessary to carry on this experiment and after abiding with Jesus for a period of two or three hours he was sufficiently convinced of his Messiahship, and immediately, without hesitation or reservation, he found his own brother, Simon, and told him about Christ. Andrew had an objective; he was looking for Christ. If there is a criticism to be offered against church organizations of today, it is that many have no objective; members are seeking other than Christ. They are many times being towed out into a fathomless deep by secondary tenets of truth. They are seeking many short cuts to salvation. They are trying methods other than Christ's method.

One reads in the daily press an announcement of sermons dealing with recent scientific discoveries or foibles of society. A Lindbergh sermon may be heard in most any community. A sermon concerning some recent disaster or catastrophe that involved some great personage is announced on the front pages of the newspaper. A special program in which great artists take part will be given large space and oftentimes such programs fail to present Christ or anything concerning his teachings. The mistaken comfort of church members is, no doubt, a cause for energetic pastors to seek unique ways of announcing their

wares. Spiritual lethargy gnaws like a cancer at the very vitals of modern church organization.

There is a tendency on the part of church members to desire programs and repetition of formal and stereotyped prayers and hymns rather than rendering personal service in the name of Christ. If we render the proper service to Christ it is necessary that *enthusiasm* have a part in our action. The Disciple Andrew gives evidence of enthusiasm in his life. He was seeking to know more about God, and he was anxious to impart to his brother any new information he received. Enthusiasm is the greatest business asset in the world; it beats money and power and influence. Single handed the enthusiast convinces and demonstrates where a small army of workers could scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition; spurns inaction; storms the citadel of object and like an avalanche overwhelms and engulfs all obstacles. Enthusiasm is faith in action, and faith and initiative rightly combined remove mountainous barriers and achieve the miraculous. Set the germ of enthusiasm afloat in your life; carry it in your attitude and manner; it spreads like a contagion and influences you; it inspires you; it means increase in service and decrease in neglect; it means joy and pleasure and satisfaction to your friends; it means life, real and virile; it means spontaneous bed-rock results. Enthusiasm pays big dividends.

The world will step aside for the man who knows where he's going. Andrew knew where he was going. He had found the Christ and his first mission was to tell his brother. Enthusiasm is convincing. Lowell says, "The only conclusive evidence of a man's sincerity is that he gives himself for a principle; words, money, all things else are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him." A man permeated with enthusiasm has his power of perception heightened and his vision magnified until he sees beauty and charms others cannot see, which compensates for drudgery, privations, hardships, and even persecutions. It is evident that Andrew saw in Christ that which others did not see and he was anxious to tell his brother.

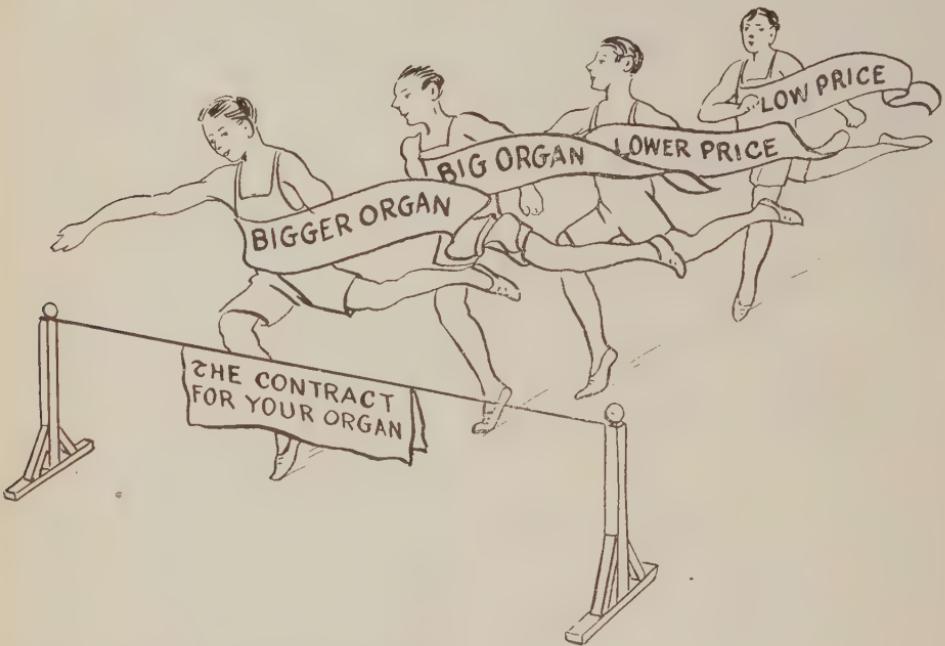
It was Emerson who said, "Every great and commanding moment in the world is the triumph of some enthusiasm." As we recall the significant sermon on the day of Pentecost by the Apostle Peter, as it prefaced the establishment of the Kingdom of Christ on earth, we are prone to forget the great moment when Andrew found Peter and said to him, "We have found the Christ." Salvini said, "If you can impress people with the conviction that you feel what you say they will pardon many short-comings." It is evident that Andrew did convince his brother that he had found Christ.

III.

He brought him to Jesus. His enthusiasm did not die after merely telling Peter that he had found

(Continued on page 680)

They'll Be GIVING Next Week



CHURCHES are running wild. Organ builders are running wild. Standards are running wild. The cult of "the biggest, therefore the best" has taken hold of organ committees with a vengeance. Many committees have evidently forgotten that an organ is bought as a musical instrument and not as a mural ornament.

Even conservative, reliable, non-commercial builders are losing their heads. They are in a mad race to see who can give most organ for least money. At the rate they are going it is quite certain that next week they will be giving organs away.

Someone should warn churches and builders of the inevitable aftermath of

this orgy. Incalculable harm will be done if a Niagara of cheap organs will be allowed to flood the churches of America. Musical taste will descend to disgraceful depths. Churches will be put to crippling expense for the maintenance of these bloated flivver organs.

For a church to buy an organ so large it pleases the eye, at a price so low it pleases the purse, is musical suicide. Yet there will always be those who buy with their eyes as there will always be those who buy with their ears.

But why have the standards and values of the two groups become confused today?

Because the spirit of the organ building industry has changed. Where formerly

Organs Away



it was a calling enlisting the mind, heart and hand of true, devoted craftsmen, today it has largely become a business like any other; its sole guiding thought a question of profit; its dominating symbol, the stop-watch.

High-pressure salesmen are taking advantage of the unfamiliarity of organ committees with organs and stampeding committees into concentrating their attention on the price and size of an organ. Of exquisitely sweet, powerful, churchly tone—of durability—of fine workmanship—of an organ that is individually built by hand for a particular church—in a word, of *quality*, they give blue sky promises that are already yielding rainy day results.

The few organ builders who really continue to place their emphasis on quality rather than on size or price are naturally as handicapped as a sprinter in a barrel.

True quality can be had no more cheaply today than ever. Labor costs and material costs in the organ industry are as high as they have been. If they were lower The Hall Organ Company could buy either as advantageously as anyone. But they are not lower. So Hall prices remain the same.

The only legitimate reason for lower organ prices is where a builder has installed labor-saving machinery and has embarked upon a mass production of organs. The church whose musical demands are so slight that such an organ can satisfy it, is fortunate; for at very small expense, comparatively, it can have an elaborate toy.

But even with lower prices at the outset, such quantity production builders do, on occasion, reduce even their prices. Is not the conclusion inevitable that builders who reduce their price at each successive visit of their salesmen are either charging too much in the first place or are building organs with no thought of profit. And though such philanthropy is laudable, there is this hard fact to remember: No business can continue without profits. Those who buy such organs risk being left with an orphan organ in their church.

However, for such a church the Hall Organ is really unnecessary. These supremely fine instruments are built to an ideal. There is not an inch of compromise nor an ounce of hokum in their manufacture. Hall Organs are built for those who know what they want and desire only what they can afford.

From such churches correspondence is invited, which will result, without the slightest obligation, in placing before them the merits of Hall Organs. When writing, please give the seating capacity of your Church, the size of the space available for the organ chamber and the amount to be spent for the organ.

The HALL ORGAN Co.

WEST HAVEN, CONN.

Opportunity

(Continued from page 677)

Christ. The only way Christians can get real joy out of their Christianity is to bring someone else to Jesus. Here is an opportunity fully utilized. There was no hesitancy on the part of Andrew; no speculations were announced; no questionings nor doubts displayed. He found Christ, then found his brother and brought him to Jesus.

There are too many lazy Christians in the church today. With some the church is a secondary matter until a coffin is placed on their shoulders. How many members of the church there are who become enthusiastic over a social club or a fraternal organization to the extent that they bring scores of people into such societies but who never say a word to their neighbor about Christ and His church? They attend church at convenient seasons, listen to the program, criticize it, or enjoy it, as the case may be, but go home never to say a word to the family nor to friends about Christ. With many *churhanity* has taken the place of *Christianity*; formality has taken the place of personal service; giving of money has taken the place of giving energy and time to win souls to Christ. On many church rolls are numbers of names, the bearers of which haven't attended many religious services for many weeks and some for years and the only time one really recalls that they were once affiliated with the church is when the newspaper announces, in connection with their death, their membership in the church. It takes not only enthusiasm, but persistency, to win men for Christ and His church.

One one occasion in Kentucky, I've seen a group of negroes try to start a balking mule. Their efforts, however, were not successful. One slapped him on the back with a small board; another took his hat and whipped him in the face. Presently an old negro came down the road and told the others to stand aside. He took a small switch and whipped the mule lightly on the front knees. He continued, it seemed a very long time, and whipped him in one place all the time. Presently the mule started to go. Those standing around asked questions about the method, and the old negro said, "There's only one secret in my method, and that is, you just got to keep pecking away until he starts." Temporary enthusiasm is not sufficient, it is quite necessary, as Andrew demonstrated, to continue until results are obtained. Can you remember any time in your life when you brought someone to Christ? If you do, can you recall the thrill that accompanied such an experience; how the nerves of your gray tissue tingled and your whole being seemed to be permeated with an ecstasy that cannot be described? Such is not the experience of those who sign members up for a club or lodge; that experience is reserved for those who win for Christ. The greatest business in the world is the King's business. The greatest satisfaction human beings can enjoy is that of bringing another being to the realization of his need of Christ.

Remember Andrew did not bring his brother to a sideshow, but rather to the main performance, and the main performer. Christ becomes our plumb-line; the head of the body; the foundation of the church; the King of the Kingdom.

Let me remind you that great advantages bring great responsibilities. It is impossible to divorce them. If you have enjoyed the experience of being a Christian, growing in grace and knowledge, having studied to show yourself approved unto God, having been once enlightened and tasted the heavenly gift and been made partaker of the Holy Spirit, if this is all yours there rests upon you, as a Christian, no light responsibility. It is a responsibility that you cannot shirk without paying the penalty of a shriveled soul, a stunted mentality, a warped conscience, and a narrow field of usefulness. It is far more disgraceful for a Christian to grovel, to stoop to mean low practices, than for a man who has not been privileged to know Christ. It is more disgraceful for a Christian to glory in the joy he receives from his religion and merely keep it all to himself than it is for one outside the Kingdom to spread his doubts and deny the deity of Jesus.

It is worse for a man to go wrong who has had the benefits of Christianity bestowed upon him than it is for one who has not had glimpses of higher things because where much is given, much is expected. The church has a right to expect that each member having named the name of Christ and been obedient unto him, being introduced into his Kingdom, shall accept the responsibility of constraining others to come in unto the feast. Brethren, we need vital preaching that will stir souls of men into action that their faith may be placed upon their prayers, and carry them into avenues of service in the church in doing its full duty to the community in which it exists. The church has a right to expect that a Christian, having once faced the light and felt its power, will not turn back into the ways of sin. That he will not disgrace the Kingdom which has given him his superior chance in life and opened wide for him the door of opportunity. It has a right to expect that a Christian who has learned how to use skillfully the tools of his craft will not stop growing.

If you have received a message from the life and teachings of Christ which carries freedom for people enslaved by ignorance and bigotry you have no right to suppress it. Your Christianity means an increased obligation to live your life up to the level of your gift of superior opportunity. Your duty is to deliver your message to the world with all manliness and vigor and force you possess.

Andrew was equipped to identify the Christ. He knew the Messiah, called at the home where Jesus lived, then found his brother, then brought his brother to Jesus. The task that is yours and the task that is mine is presented to us forcibly in this incident in the life of Andrew and Simon Peter, his brother. "Am I capable of judging opportunity; if so, have I accepted opportunity and am I doing my whole duty as Andrew did his?"



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IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

The Speaker's Bible, Acts 1, edited by Rev. James Hastings, D.D. 260 pp. Blessing, Chicago. \$3.50. We recommend this volume just as we have the other volumes of this set. It is an excellent series, so far. This volume, in particular, is full of winnowed homiletic grain, mostly of high quality, and all of it without chaff. We note that the editors have selected some of their best material from *The Expositor* — it shows their good judgment! For practical help in Christian living and as a source of material for sermons and prayer-meeting addresses, our readers will find this volume very helpful.

Religious Thought in the Last Quarter-Century, edited by Gerald B. Smith. 239 pp. The University of Chicago Press. \$3.00. This volume is made up of articles which have previously appeared in the *Journal of Religion*, from the pens of leading theological teachers connected with the University of Chicago and its associated seminaries. It gives an interesting and authoritative resume of the progress of theological thought during the last generation, in the fields of O.T. interpretation, the study of the life of Jesus and of early Christianity, the interpretation of Protestantism, theological thinking in America, the psychology of religion, history of religion, religious education, American preaching, foreign missions, and social Christianity.

Current Christian Thinking, by Gerald B. Smith 209 pp. The University of Chicago Press. \$2.00. An able analysis of current Christian thinking in its relation to such living questions as Roman Catholicism, the Protestant Revolt, Modernism, how the Catholic Church dealt with Modernism, Fundamentalism, The appeal to Christian experience, the appeal to Christ, The Theological Interpretation of the Natural World, the modern quest for God, the controversy over Evolution, and the spirit of evangelical Christianity. A first-class interpretation of modern Christian thinking.

Revelation and Inspiration, by Benjamin B. Warfield, Prof. of Didactic and Polemic Theology, Princeton, N. J., 1887-1921. 456 pp. Oxford Press, American Branch. \$3.00. A collection of articles by the late Prof. Warfield on Revelation and Inspiration, which had originally appeared in various encyclopaedias and reviews. Dr. Warfield was the distinguished successor at Princeton of the great Dr. A. A. Hodge, and was considered one of the leading modern exponents of Calvanism. This massive volume is also massive in its thinking, and, while very conservative, will arouse the interest and admiration even of those of opposing views for its keen intellectualism, its reverence for Scripture, and its fine spiritual qualities.

A Short Psychology of Religion, by C. J. Jordan, D.Litt. 160 pp. Harpers. \$1.50. Dr. Jordan believes that a psychology of religion is necessary and helpful, providing it rests upon a sound scientific basis because (1) the scientific mind demands it, (2) because it shows that religion rests upon experience,

and (3) because a truly scientific psychology may be used as a defense of religion against attacks from the psychological side. The aim of this book is therefore practical, and its effect is bound to be intellectually and spiritually steady. The chapter headings are: The new approach to religion; The psychological roots of religion; The religion of the child and of the adolescent; The psychology of sin, of prayer, of worship, and of religious belief; and Psychology and corporate religion.

The Hebrew Family, by Earle B. Cross. 217 pp. University of Chicago Press. \$2.50. A comprehensive and scholarly study of the development of the Hebrew family, as described in the O.T. Scriptures. Dr. Cross is well equipped for this task, as he is both an O.T. scholar and a sociologist of repute. He shows the development of the Hebrew family from the early matronymic point of view to that of the patronymic, and still later to the gradual emergence of woman to a higher place in the family. When one remembers how much the Christian family owes to the earlier Hebrew family for its moral standards and spiritual ideals, one recognizes the value of such a study as this.

Peter the Fisherman Philosopher, by John M. MacInnis, Ph.D. 214 pp. Bible Institute of Los Angeles. \$1.50. A study of Peter from a new point of view — as a philosopher. Dr. MacInnis makes out a good case for regarding Peter, from a study of his writings, as a man who held a sound and comprehensive Christian philosophy of life. "Peter's conception of God," Dr. MacInnis says, "not only makes possible a rational and moral universe, but also responds to the cry for abiding companionship and fellowship" (with God). Of the fourteen chapters of this fresh and stimulating discussion, perhaps the most significant are: The heart of the world, A world with a purpose, What is wrong with the world? Finding God's way, The new royalty, The goal of history, and Is the theology of Crisis philosophically sound? Fruits of the author's wide reading are seen in his many and apposite quotations from great writers.

God the Greatest Poet, Man His greatest Poem, by Bruce S. Wright. 196 pp. Abingdon. \$1.25. Dr. Wright works out in beautiful detail in these seventeen sermons the thought behind Eph. 2:10, "We are God's poem." He traces "the rhythmic workings of the soul and mind of man in relation to God the Father." These sermons are rich in understanding of the spiritual life, and urgent in their message that man should keep time with the rhythm and music of God's purposes for him and for the world.

The Religion of the Spirit, by Ernest Fremont Tittle. 327 pp. Abingdon. \$2.00. Dr. Tittle entitles the first ten of these sermons, "Studies in Faith," and the second ten "Studies in Life." "The religion of the Spirit, is rooted," he says, "not in authority, but in experience." We can well understand, as we read these discourses, Dr. Tittle's effective appeal to the

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Sermons by P. H. Welshimer. 252 pp. Standard. \$1.50. The author has been pastor for twenty-six years of the First Christian church of Canton, O., and is still "going strong." He is known nationally as a great Sunday school leader. These sermons stress mainly N.T. themes, are evangelistic in spirit, and give genuine help for Christian living.

The New Christian Epic, by Albert W. Palmer. 195 pp. The Pilgrim Press. \$1.50. These are the sermons of a modernist, who sees good reason for believing that Christian faith and modern science may keep step together in the service of humanity. His confidence that, since this is God's world, "the best is yet to be," rests upon a sure foundation. These eleven sermons are all arresting in thought and expression, but the three we like best are, Humanity's Greatest Prayer, A Search for an Inscription; and Cathedral Lives.

Parenthood and The Character Training of Children, by T. W. Galloway, Ph.D. Abingdon. 224 pp. \$1.00. This text book is intended for use by parents' classes in church schools. Such classes are a new feature in church life, and a very important one. The text book is written out of full knowledge of the requirements of such a class, and is really a short course in child psychology, as well as in character training. The chapter headings indicate the scope of the discussion: Responsibility of parents for the character of their children, Parenthood a skilled vocation, Importance of infancy and childhood in human education, The nature and growth of character, Nurture of the inner elements of character, Sex, The Christian way of service and democracy in the family, Helping children to adjust life and personality, Preparing parents for future generations, The relation of the family to social behavior and attitudes, The mutual influence of morals and religion and of sex; and Project 1: To give motherhood its fullest meaning to the child, Project 2: To get the most from puberty, Project 3: Helping young people prepare for marriage.

The Teaching of Ideals, by W. W. Charters, Professor of Education, University of Chicago. 365 pp. Macmillan. A valuable discussion of the principles of training personality and character. It is based upon study of specific, concrete cases of defective personality and morals among young people. The book is designed for public school teachers, but Church school teachers also will find it of great practical help. The method rests upon proper diagnosis of personality in order to discover defects and to find also the child's abilities, ideals and interests. The book deals with many aspects of training such as, those found in life situations, trait actions, moral instruction, rewards and penalties, personification, dramatization, conduct, and the integration of personality.

The Junior Church, by Homer J. Councilor. 181 pp. Century. \$1.50. If it be true that fifty per cent of the pupils trained in our Sunday schools are lost to the church, then it is high time to seek some remedy for the situation. Here is one, offered by Dr. Councilor of Calvary Baptist Church, Washington, D. C.: "It is

the Junior Church. The author is himself conducting successfully such a church — a real church, giving its members training in spiritual, social, and financial obligations; and in church life. In part two, he treats of the Junior sermon, and includes twenty sermons which he has used with good results in his Junior church. These are real sermons, well illustrated and well adapted to the mind of youth.

Story Worship Services for the Junior Church, by Mary Kirkpatrick Berg. 170 pp. Doran. \$1.75. This book contains four story-worship services for each month of the years. They are designed for pupils in the public school grades from 3 to 7, inclusive. Songs, suggested pictures, and stories are given for each service. The stories are taken both from the Bible and from present-day incidents, and are of the kind that will build up strong, purposeful Christian character.

The Golden Rule City, by Edna Madison Bonser. 260 pp. Pilgrim Press. \$2.00. A course in religious education based on activities, for children of nine to eleven. The method is adaptable for week day schools as well as for church schools. It is worked out in the planning and building of a cardboard Golden Rule city. In the course of this work questions of government, honesty, co-operation, industry, thrift, kindness, character, church life, worship and religion, naturally and inevitably arise, and must be answered. This is a splendid method of character training, because it helps the child to see for himself the necessity and value of personal character and co-operative, social life. Stories with thinking-through questions, and additional illustrative stories, round out this helpful book.

Junior Pageants, by Ada Rose Demerest. 93 pp. Standard Press. \$1.00. These attractively arranged pageants have been tested out in actual presentation from one to five times. They do not take much time for rehearsal, and they teach just the lessons needed for the various seasons of the church year, for missions, and for a Near East program. Probably this is just the type of Junior Pageants your church school has been searching for.

The Spirit of the Street, by Priscilla Holton. 157 pp. Illus. Pilgrim Press. \$2.00. The Spirit of the Street is the children of China, about whom these eleven true and charming stories are told. A book of this sort is bound to make for better understanding between Occident and Orient. The story titles are: Little Ever More Fragrant, The Wedding Slippers, Six and Seven, The Singing Lady, The Idol Procession, The Match Money, Big Feet, The Blue Pencil, The Toy Maker, The Sweet-Potato Song, and Lo! The Joyful Sound.

Social Problems, The Christian Solution, by E. E. Fischer, D.D. 187 pp. The United Lutheran Publication House. \$1.25. A sound and Christian attitude towards the various social problems of our time is here advocated by Dr. Fischer. Problems associated with the family, the home, marriage, divorce, citizenship, Church and State, crime, labor, wealth, leisure, war, pacifism, racial relations, etc., are clearly stated by the author, and their solution sought through the application of evangelical, Christian principles. Dr. Fischer's attitude is that of a conservative Christian. The more advanced Christian thinkers on social questions are not likely to agree with the author.

Does Civilization Need Religion? by Reinhold Niebuhr. 242 pp. Macmillan. \$2.00. A rather depressing arraignment of religion's failure to function properly on its ethical and social side in modern Western civilization. Nevertheless, the author believes

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that "there are resources in the Christian religion which make it the inevitable basis of any spiritual regeneration of Western civilization." These lie in making the Cross the symbol of life's highest achievement. "The hope of an ethical society is bound up," the author says, "in the possibility of restoring ethical integrity to religion and religious dynamic to the moral effect." In a nutshell, Dr. Niebuhr maintains that the individualistic type of religion must become socialized, if Christianity is to become thoroughly effective in our modern civilization. Of course, he is right; it is no new discovery: but he makes a fresh, informed, and powerful presentation of the case.

The World's Strange Religions, by Francis T. Miller, D.Litt. Six vols., pocket size, 80 pp., each. Thompson Barlow Co. \$3.00. These handy little books tell in a concise and popular way the rise and development of the leading religions of all time, the first three dealing with primitive beliefs and the dead religions of Greece and Rome, and the last three with "strange" religions, still alive. The latter group comprise Buddhism, Zoroastrianism, Mohammedanism, Confucianism, and Taoism. While these little books give but a bare outline of man's search after God, they do it in an interesting way, that will appeal to the average man.

What and Why in China? by Paul Hutchinson. 131 pp. Willett, Clark & Colby. \$1.00. The author lived five years in China and knows its general political conditions well. He tells here in a nutshell how the Revolution started, what produced China's nationalism, the days of the war lords, about Sun Yat-sen, about the Nationalist movement, China and foreign nations, and the situation up to last June. Read this little book, and you will get the proper focus on the news from China.

The Outlawry of War, A Constructive Policy for World Peace, by Charles Clayton Morrison, Litt.D. 332 pp. Willett, Clark & Colby. \$3.00. This is America's most constructive proposal, so far, on a possible method of abolishing war, by inducing civilized peoples to outlaw it. It is an ideal conception; how to accomplish it, is a problem for the wisest statesmanship. Dr. Morrison believes it can be done through judicial procedure, once war has been declared illegal by all civilized powers. But how are these decisions to be enforced should the nations which are parties to a dispute, decline to abide by the judgment of the Court? This is the weak point, it seems to the present reviewer, of Dr. Morrison's otherwise powerful presentation of his case. Nevertheless, we strongly advise all ministers to read this book with critical attention. It will clarify their thinking on this great question, even though it may shake their faith in the League of Nations, or in the World Court, as methods of attaining and maintaining peace.

The House Which King Solomon Built for Jehovah, by G. Wilton Lewis, Architect. Standard Publishing Co. \$1.50. This is a uniquely interesting book. It is based upon Scripture, and gives an architect's conception of what Solomon's Temple was in design, structure, material, and furnishing. It concludes that its design was neither Egyptian, Assyrian nor Phoenician, as has been variously alleged, but, while it may have embodied features from all three, was unique. Numerous large scale drawings help one to visualize Solomon's Temple, as this architect conceives it to have been.

Songs From Sightless Land, by Howard W. Pope. 96 pp. Bible Institute Colportage Association, Chicago. Songs of home and friendship, of nature and of religion, marked by a sunny outlook upon life, and

by faith in the abiding goodness of God, both to those who can see and those who are blind. The writer became blind after reaching middle life. His songs are simple in form, pleasing to the ear, and bright with Christian trust and hope.

FOR THE SUNDAY SCHOOL LIBRARY

The Wind That Wouldn't Blow, by Arthur Bowie Chrisman. 355 pp. Dutton. \$2.50. Sixteen Chinese stories by the author of "Shen of the Sea," which was awarded the John Newbery Medal last year. This collection is even more interesting; they have a quaint humor and originality, are finely wholesome, and have a delectable foreign flavor. The silhouettes by Else Hasselriis add to the charm of the book.

The Adventures of Chicchi, by Paolo Lombrosi-Carrara. 166 pp. \$2.50. Beautifully Illustrated. An attractive picture of Italian child-life (which is not essentially different from child-life elsewhere, except for its background, of tradition, habit, custom and locality). These stories of Chicchi, Nino and Mimi, will hold the delighted interest of all children to whom they may be read, and incidentally will enthral the interest of grown-up readers as well.

For the Glory of France, by Everett McNeil. Illustrated. 483 pp. Dutton. \$2.00. The stirring story of two boys, one the son of Huguenot and the other of Noel Bidoux, who came over to the New World with Champlain. It is a tale of the founding of Quebec, the discovery of Lake Champlain and the establishing of France on this continent. A red-blooded story for boys.

Midwinter, by Katherine Adams. 228 pp. Macmillan. \$1.75. This is a story of Swedish life, in which the chief characters are a young artist, Nore, and a mysterious young girl whose lonely life was changed by her friendship for him. It has just that touch of mystery and sentiment, which is so dear to the heart of girls. The author lived for some years in Sweden, therefore her "local color" is true to life. A wholesome story for girls.

FOR RELAXATION

The God of Gold, by Arthur E. Southon. 183 pp. Revell. \$1.50. A graphic and terrible picture of intrigue, witchcraft, a hidden gold mine, an insane medicine-man, an ugly idol, a plot that failed (it was foiled by white missionaries) and a Christian triumph. An exciting story; a vivid picture of black Africa and its native life.

The Spreading Dawn, by Basil King. 316 pp. Harpers. \$2.00. Six psychic stories, full of dramatic interest. They center in description of what happened to various persons after death. The first tells of the death of an old woman, and of the unexpected effect of her malicious will. Its climax is unexpected. "Going West" describes the after-life of a soldier who had been killed in the Great War. "The Last Enemy" is a beautiful piece of imaginative writing, descriptive of the resurrection of Jesus. Whatever one may think of Basil King's theories of the after-life, one will at least admit that he is a fascinating story teller.

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Prayer Meetings

REV. HENRY H. BARSTOW, D.D.

The Lenten message offers to the minister his greatest opportunity for the month of March. Within it are wrapped up the supreme truths of the Christian faith. From its throbbing heart flows the life blood of the divine Christ into the members of His body, the Church. Its appeal is the appeal of the cross on which, lifted up, Christ still draws men to Himself with an unabated charm. Its message sweeps the whole gamut of human life from the utmost tragedy and despair to the resurrection heights whither Christ Himself ascended. Upon it as upon a harp may be played all the music, major and minor, that voices the experiences of the human heart.

Lent includes the forty days preceding Easter, this year on April 8th. In the Catholic, Lutheran and Episcopalian Churches it is a period especially devoted to worship, spiritual culture and Christian service. In other Christian groups it has been increasingly used of late for similar purposes. Far back in the days of the early church its usage was comparatively simple. Later more elaborate and formal ceremonies became attached to its observance. These were aimed for the most part to emphasize penitence, humiliation and spiritual renewal. Sackcloth and ashes were frequently worn by the worshippers, hence the name of its first day, Ash-Wednesday. Prayer, fasting and abstinence from many ordinary indulgences prevailed, and to a degree still mark our common Lenten customs.

Lent is a sort of annual Sabbath month. The ancient Jewish law required such a period, but apparently with little attention by the people. But the underlying spiritual principle of the Jewish law has become, perhaps unconsciously, recognized by Christendom in association with the great events of Christ's closing days. Like a summer vacation for health, it has become a spring-time easement in the interest of spiritual life. It is one of the most wholesome symptoms in modern Christian habit. The word Lent comes from an old word which means "spring," the period of "lengthening" days. To use a homely, but very homelike figure, it is like spring house-cleaning. Ordinarily the housewife cleans over the surface of things. But once or twice a year pictures must come down, rugs come up, dark closets and corners be invaded and the whole house renovated and cleaned. Our churches and our souls need the same sort of thorough-going treatment now and then. Lent is the natural time. It offers a most valuable means to the greatest ends that challenge the human heart. The Mid-week Service, in whatever form it may be utilized, af-

fords the ideal time for its intimate and solemn themes and its most fruitful observance.

Other matters that engage the attention of many churches during March are the Every-Member Canvass, the evangelistic Easter ingathering, the annual meeting. Churches that attempt all these enterprises at the same time, as some do, can hardly do any of them well. No wonder that with such churches, particularly with their ministers, the situation following is likely to be that of a collapsible cottage after a cyclone.

The material following is aimed to assist so far as possible ministers who undertake any or all of these objectives in their Mid-week Service aspects. Most of them have been used in that way with proven value. To the ministers themselves we commend at the beginning of Lent the "Breast-plate of St. Patrick," a poem written by the great leader, it is said, before one of his famous meetings with the princes. One stanza gives its flavor. It is worth looking up entire:

"I bind to myself today
God's power to guide me,
God's might to uphold me,
God's wisdom to teach me,
God's eye to watch over me,
God's ear to hear me,
God's word to give me speech,
God's hand to guide me,
God's way to lie before me,
God's shield to shelter me,
God's host to secure me."

STEWARDSHIP

Here is a series of meetings on "Stewardship" as illustrated in Scripture and creating an excellent Every-Member Canvass morale in the church:

- I — *Our Abilities for Christ.* John 6:1-15.
- II — *Our Money for Christ.* 1 Chron. 29:9-22.
- III — *Our Time and Service for Christ.* Luke 12:35-59.
- IV — *Our Prayers for Christ's World.* 1 Tim. 2:1-7.

If desired, these can be further illustrated by selected parables of Christ. I — The Parable of the Talents. Matt. 25:14-30; II — The Parable of the Rich Fool. Luke 12:13-21; III — The Parable of the Good Samaritan. Luke 10:25-37; IV — Parables of the Unjust Steward and of Dives and Lazarus. Luke 16. One value of these broad studies is that they lift Stewardship out of the common regard as a mere handmaiden of the church finances to its proper place as a principle of complete life dedication.



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EVANGELISM

The use of the Mid-Week Service for Evangelistic purposes will naturally focus upon emphasizing the matter to the church people themselves. One of the best ways to do this is to take a single great theme and use it for three or four meetings, but for different groups. For example take the theme "God's Call to Spiritual Advance" or "God's Call to a Forward Step." This may apply both to the saved and the unsaved, to use the familiar terms. The trouble with most who consider themselves Christians is not that they need more of Christ in their lives — He is not thus divisible or proportionable — but Christ in more of their lives. There are areas in the lives of most Christians into which they have never fully admitted him. One of these is their relations with people outside their Christian fellowship or their social group. Right at that point sounds most solemnly God's call for a distinct advance, a forward step.

Let this general theme be taken up at one meeting in charge of the men of the church. It should of course be open to everybody, men and women, old and young. A successful evangelistic pastor may be invited in to speak, or a representative of some growing Bible Class. A straight out appeal should be made to the whole congregation, especially the men, to get on friendly terms with other men in the parish who need Christ and the church. Let another meeting be in charge of the young people. This may be better handled as of the young people by themselves. Circumstances must govern in each church. If they can handle a general meeting it can be made one of the most impressive in the series. Another meeting maybe in charge of the women. This meeting should be in the hands of representatives of different women's organizations capable of the task.

The last and perhaps the strongest meeting of the series should be placed in the hands of the Sunday School organization. Facts should be brought out as to the proportion of children above the Junior age not members of the church, and definite steps taken to interest parents and teachers in their coming into its membership. The pastor should have his part, but a not too dominating one. He will have to plan each meeting with the lay leaders and see that they accomplish his purpose. If conditions admit he may call for decisions for Christ at each meeting.

The first meeting might emphasize God's Call to Spiritual Advance in the Individual, the second in Youth, the third in the Church as a whole, and the fourth in our Neighbors through us. A most helpful feature is to select about three hymns to be used at each meeting; for example: "Jesus calls us o'er the tumult" (the Call); "More love to thee, O Christ" (the Answer); "Lord speak to me that I may speak" (the Prayer for Help in winning others). A series of meetings such as this gets the idea of evangelism to the whole working force of the church and can be made most effective if followed up with attention to definite prospect lists by definitely selected "Friendly visitors" in each group for their own kind. Suit-

able Bible material will suggest itself to a pastor. The Book of Acts is especially rich in such material, dealing as it does with such vital matters to evangelism as the power of the Holy Spirit, the Witness of Disciples, the Repentance and Remission of Sins, the Addition of Members, the Place of Prayer and especially the Place of Persona Work. The Lenten atmosphere may easily be invoked by the use of Christ's final words to His disciples in the upper room and after the resurrection.

THE ANNUAL MEETING

In many churches this comes late in March at a Mid-week Service. Beside formal business it may be given value by reports from each organization. A reception to members received during the year may add stimulus to those still undecided, beside affording an opportunity for decision. It should be shot through and through with the spirit of thanksgiving and dedication. As a social occasion it is much utilized, but the spiritual opportunity is less employed.

SPECIAL LENTEN MATERIAL

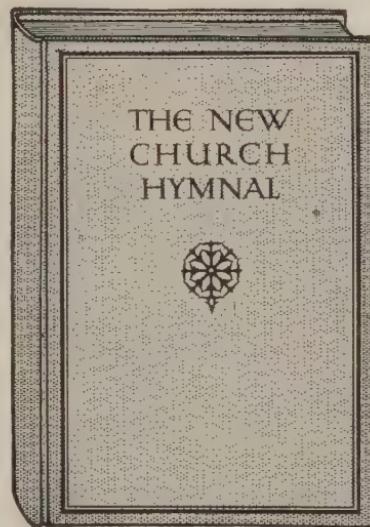
The writer gave in the February number of the *Expositor* an outline of a series of Mid-Week Lenten topics on the "Life of Our Lord," consisting of six weekly studies. These may be compressed for March into four studies as follows:

- Jesus Looking Forward at Life.*
His boyhood and young manhood.
- Jesus Stepping Out Into Life.*
His first year's public work.
- Jesus Fighting Life's Battle.*
His last two years of public work.
- Jesus in Defeat and Victory.*
His closing days and resurrection.

These can be most successfully handled with a harmony of the Gospels, perhaps Stevens and Burtons, as the leader's guide. The Bible material of course is embarrassingly abundant, but typical events can be used to illustrate each period. These can be brought out from the people with the Bible in their hands. See February number of *Expositor*, page 574. The more human the picture of the Master can be made the more it will appeal.

Here is a series of lectures for the pastor to his people rich in Bible material and also in spiritual suggestiveness covering somewhat the same ground as the above. It is an effort to show the element of the cross from start to finish in the life of our Lord. The minister will do well at the start to take his Stevens and Burtons Harmony and go through it with a pencil, marking every event and statement which exemplifies the spirit or the fact of the cross in Christ's career. Most people think of the cross solely as the symbol of Christ's death. It was supremely the symbol of his life. The following outline may help:

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200	First Methodist	Bridgeport, Conn.	225	Epworth Methodist	St. Louis, Mo.
400	Lake View Swedish Mission	Chicago, Ill.	200	Pella Reformed	Adams, Neb.
300	Drexel Park Presbyterian	Chicago, Ill.	175	Christian	Fremont, Neb.
200	Calvary Methodist	Chicago, Ill.	200	Swedish Mission	Wakefield, Neb.
600	North Shore Congregational	Chicago, Ill.	200	First Reformed	Clifton, N. J.
225	Christian	Sullivan, Ind.	200	First Presbyterian	Carlstadt, N. J.
300	Christian	Gary, Ind.	200	First Reformed	Rochester, N. Y.
500	Third Christian	Indianapolis, Ind.	250	Abbe Reformed	Clymer, N. Y.
200	First Christian	Elkhart, Ind.	210	Christian	Raleigh, N. C.
360	West Presbyterian	South Bend, Ind.	250	Baptist	Fairmont, N. C.
200	Central Baptist	Gary, Ind.	300	Christian	Uhrichsville, Ohio
175	Community	Lawton, Iowa	250	First Reformed	Cincinnati, Ohio
175	St. John's Evangelical	Cumberland, Iowa	300	First Christian	Sebring, Ohio
200	Calvary Evangelical	Waterloo, Iowa	200	First Presbyterian	Miami, Okla.
220	Methodist	Grinnell, Iowa	300	St. Paul's Methodist	Muskogee, Okla.
175	Evangelical	Griswold, Iowa	200	First Presbyterian	El Reno, Okla.
310	Third Reformed	Pella, Iowa	200	Central Christian	Sharon, Pa.
700	First Presbyterian	Kansas City, Kans.	600	St. Paul's Reformed	Lancaster, Pa.
220	Christian	Versailles, Ky.	200	East End Christian	Memphis, Tenn.
325	First Reformed	Grand Rapids, Mich.	200	South End Christian	Houston, Texas
200	Congregational	Lansing, Mich.	250	First Christian	Moundsville, W. Va.
200	Central Park Reformed	Holland, Mich.			

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Week

HIS LAST WEEK

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From Jerusalem to Gethsemane.

Bearing Our Sins in His Own Body.

From Gethsemane to Calvary.

The Compensations of the Cross.

From the Grave to Glory.

Here is a series that enlists the message of Lent in the interest of searching the heart and home and society in terms of the Decalogue. It may arouse more interest than some of the more directly Biblical series. It might be called, "*Sinai and Calvary for Today: Are the Law and Gospel Still Alive?*"

The Decalogue as interpreted by Christ and applied Today:

I — Other Gods and Imitation Gods.

First and Second Commandments: Materialism and Formalism.

II — Are We More Irreverent Than Our Fathers?

Third and Fourth Commandments: God's Name and Day.

III — Wolves at the Door of the Modern Home and Society.

Fifth, Sixth and Seventh Commandments: Disobedience, Violence, Disloyalty.

IV — The High Price of Honest Living.

Eighth Commandment: The Ethical Standards of Business.

V — The Truth About Our Neighbors.

Ninth Commandment: Propaganda, Scandal, and a Man's Reputation.

VI — The Root and Remedy of All Evil.

Tenth Commandment and Christ's "New Commandment." John 13:34. Covetousness for Self or Love for "One Another."

If the relation between this and Lent seems a bit tenuous, recall that it was just these sins that put Jesus on the cross and that today defeat His kingdom in the world. It is of little account to glorify the cross unless we scotch the sins that put Him upon it.

The following puts the same thought in a more compact and definitely Lenten form:

The Sins That Crucified Jesus*Religious Intolerance.*

The Story of Caiaphas.

Moral Cowardice.

The Story of Peter.

Love of Money.

The Story of Judas.

Pride of Position.

The Story of Pilate.

A deeply spiritual series of messages can be based upon the old hymn "Tell Me the Old, Old Story," using a phrase from each stanza that ex-

presses the central idea. The hymn lends itself easily to exegesis, and there is abundant Scripture material for each theme. It may be all used in one meeting, or equally well expanded into four. Take these four phrases:

1. "Of unseen things above."
2. "God's remedy for sin."
3. "In any time of trouble."
4. "When that world's glory is dawning on my soul."

The Lenten message is by no means a simple one. It has involved in it some of the deepest problems of time and eternity. Here is a set of themes that might be grouped around the general point "*Light From the Cross on the Great Mysteries.*"

*A Good God and a Sinful World — Redemption.**A Loving God and a Suffering World — Relief.**A Peaceful God and a Warring World — Reconciliation.**A Living God and a Dying World — Resurrection.*

The old theme of the "Words on the Cross" is always timely. It is capable of somewhat fresh treatment in this form: Use the passage in John 12:32, "And I, if I be lifted up, will draw all men unto myself," under the general heading "*The Universal Appeal of the Cross.*" The "Seven Words" drop into two general groups, its appeal to different classes of people, and to different experiences of people. Thus:

Its Appeal to Different Classes of People

"*Father, forgive them; they know not what they do.*"
His relation to those who sin through ignorance.

"*This day shalt thou be with me in Paradise.*"
His relation to those who sin knowingly and repent: also in the case of the other thief, those who do not repent.

"*Mother, behold thy son: son, behold thy mother.*"
His relation to those who believe in Him and love Him.

Its Appeal to Different Experiences of People

"*My God, My God, why hast thou forsaken me?*"
His relation to the experience of utter despair.

"*I thirst.*"
His relation to all forms of human need and aspiration, especially spiritual need involved in despair.

"*It is finished.*"
His relation to a life work and the daily tasks involved.

"*Father, into thy hands I commend my spirit.*"
His relation to mortal helplessness in death or any other experience of utter collapse.

Christ lifted on the cross thus appeals to every sort and experience of humanity and meets their situation fully. This view puts Him into close and sympathetic touch with men and makes them feel that Calvary after all was fundamentally a genuine human experience, though borne by one with

\$6,000 to \$8,000 A Year SELLING BIBLES

Something about Rev. A. B. Little
of Texas, who expects to earn
that amount during 1928

By JAMES BARTON

A few years ago Rev. A. B. Little wakened up to the fact that he was in a very embarrassing position. Even though he was working night and day preaching and conducting Evangelistic meetings, his income was not equal to his needs. He had a wife and five children, two of whom were just entering the University. His big problem was how he was going to pay rent, grocery bills, and give his children an education.

He says, "Five years ago I resigned my pastorate, and moved my family of seven to the University for the purpose of a finished education for each of the five children. Naturally, I was on the lookout for some line of work in which to engage. At midnight, on an Oklahoma train, I chanced to pick up a copy of the *Index to Success*, an inspirational magazine published by Buxton-Westerman Company for the benefit of its representatives. I saw that Patterson, of Arkansas, was selling two and three hundred dollars worth of Bibles a week. Right then and there I said, 'If he can do it, I can and will do it,' and immediately I began the most pleasant and profitable work I have ever had in all my life."

During the five years Mr. Little has been selling the *New Indexed Bible* his sales amount to nearly \$100,000. He frequently sells from thirty to forty expensive Bibles in a single week, and a short time ago he broke his best record by rolling up a total of fifty-two orders for six days' work.

The secret of his success can be attributed largely to the fact that he believes in the Bible he is selling, in the firm he represents, and in A. B. Little. He says, "I always speak of the Buxton-Westerman Company as MY Company, for I really do have an abiding love, confidence and interest in The Company. MY article is absolutely the best one on the market. Words fail in describing the *New Indexed Bible*, and in praising its merits; as a salable proposition it



REV. A. B. LITTLE

cannot be surpassed. I am going to sell the *New Indexed Bible* as long as I can walk and talk."

When I interviewed Mr. Little it occurred to me that there are hundreds of other ministers in the country who are up against the same proposition that Mr. Little was five years ago. Their salaries are not adequate to their needs. Instead of depending solely on the salaries they receive, many of them could supplement their incomes by several hundred dollars a year by taking up the sale of Bibles, Testaments and Religious Books. Rev. Little told me that if he were ever to return to the ministry that he was confident he would be a better preacher, and a better pastor, because of the experiences he has had during the last five years meeting with all classes of people in their homes, and talking to them on the subject which is closest to his heart.

In speaking of the President, Mr. Little says, "Mr. Buxton is one of the truest friends I have ever had, excepting none. He knows humanity and field work from door knocker to the President's office, therefore one need never fear to approach him for advice or help, as he is able from any angle of the compass to get you out of trouble and show you the way to the path of success."

If you are interested in adding a few hundred dollars to your income during 1928, it will pay you to write Mr. G. E. Buxton, 21 West Elm Street, Chicago, Ill., and ask for a copy of the 1928 *Index to Success*. This publication contains pictures, letters and records of men and women who are earning from \$1,000 to \$10,000 a year selling their *New Indexed Bible*.

transcendent divine resources with which to meet it. It is our cross as well as His.

VIA CRUCIS

O Heart of Love, that broke for me,
With pain and love o'erspent,
I humbly yield mine own to Thee,
So proud and ill-content.
Oh, let it beat in tune with Thee.
And with Thee close entwine!
O Heart of Hearts, Thy peace bestow,
And teach it love like Thine!

O Pierced Hands, was it for me
That Thou didst toil and bleed?

In Thee were healing, help and power;

In mine is only need.

In Thee I'll put my own today,

Though nothing they deserve;

Keep them from sin, O Mighty Hands,

And show them how to serve!

O Lips of Truth, my own are hushed

Beneath Thy mystic spell;

Drinking the streams that from Thee gushed

With joy too deep to tell!

O Lips Divine, through prayer like Thine,

Thy power to mine impart;

Oh, teach them how to speak for Thee

The words that wake the heart!

— Henry H. Barstow.

Reviews

THE TWO AMERICAS

"The Two Americas" is a phrase with a distinctly old-fashioned ring about it, but there would appear to be an urgent need for its revival — not in a geographical, but a social sense. There must in fact be two Americas, and both of them within that part of the northern half of the continent which is known as U.S.A. One of these two Americas cancels a lecture engagement which had been made for Miss Maude Royden, and cancels it on the high moral ground that she has been known to smoke cigarettes. The other — well, the other is the permanent possessor of a "crime wave" that would be regarded anywhere in Europe as disgraceful, and of a press which exploits every aspect of crime in very much the same way that eighteenth-century London turned out to see a procession to Tyburn. There must be, of course, a third America in the United States — an America which is as ready to smile at the behavior of the Chicago society which has apparently declined to hear Miss Royden because she smokes cigarettes as it is to be horrified at the idea of a Californian murderer of the most hideous kind repeatedly hauled out of a train by the policemen in charge of him in order that he may pose for the press photographers. One can only sympathize with this shadowy third of an America, for its views and opinions get a remarkably poor show in the news which is cabled across the Atlantic. There are, perhaps, too many societies of one sort or another in the world already, but there seems to be a real need for one addition to them — a Society for the Protection of Good Americans from the Publicity which is Awarded to the Others.

— *Manchester Guardian*.

'A MENACE TO CHRISTIANITY

Closely akin to the neglect of the Bible by the

masses of the people is the growing disregard of Religion in the onward march of civilization, a subject to which the Bishop of Durham referred in his address to the Church Congress at Ipswich last week. The Bishop contended that civilization, in parting company with Christianity, was restoring the features of pre-civilization — its essential cruelty, its prevalence of suicide, its squalid superstition, and above all, its unbridled sensuality. It is a strong indictment, and it is not surprising that the secular press, in some quarters, has risen in defense of civilization. But their defense seems to us to be merely an illustration of the proverb that "The good is the enemy of the better." "We seem to be getting on pretty well without religion," is the remark of one provincial paper. But is this a fact? Are we really making progress in the vital things? And if we are, what is the Source of our ideals? From whence came our desire to do justly, to love mercy, and to attain a high standard of righteousness in national and international relationships? But let us make no mistake — if we cut ourselves off from the dynamic of all that is best in life, we lose something for which neither science nor material wealth can offer any adequate compensation. — *Sunday School Chronicle*.

AN ENGLISH WOMAN WINS NOTABLE DISTINCTION

Award of the prize in the architects' competition to design and build the new Shakespeare Memorial Theatre at Stratford-on-Avon was made to Miss Elizabeth Scott, 27-year-old London architect. The young woman won from a field of distinguished American and English architects, and gained the distinction of being the first woman ever to handle so notable a building project. Her plans are for a modern theatre of dignified

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Hebron and Surrounding Country.	The Dead Sea (west). The Dead Sea (east).
The Land of Judea.	The Samaritan People.
Bethel and Shiloh.	Exodus of Israel.
Shechem and Samaria.	Encounter to Sinai.
Jerzeel and the Plain.	Sinai.
Nazareth, Cana and Tiberias.	Sinai to Canaan.
Around Galilee.	The Plague of Locusts.
Mt. Hermon and the North.	Trees of Palestine.
Damascus.	Shepherd and His Sheep.
The Ruins of Baalbek.	The Tabernacle and the Temples.
Sidon and Tyre.	Men and Their Work.
Olivet, Gethsemane and Bethany.	Men of Leisure.
Down to Jericho.	Women and Their Work.
The Jordan Valley	Eastern Transportation.
Jehosaphat and Hinnom.	The Flowers of Palestine (1).
Walls About Jerusalem.	The Flowers of Palestine (2).
Church of the Holy Sepulcher.	Jewish Colonies in Palestine.
Mosque of Omar.	Bedouin Life.
	The Grand Ruins of Petra.



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simplicity, to be built at a cost of approximately \$750,000. Her design was chosen unanimously by the Anglo-American committee. The American fund for the new building and its endowment now totals \$700,000. We join in a world-wide congratulation to Miss Scott, and at the same time desire to felicitate England on the choice of an English-woman as the architect. The English had been whispering among themselves "Wouldn't it be perfectly awful if an American should be selected?" That horrible fear is now lifted.— *United Presbyterian.*

FILLING THE EMPTY PEWS

The Churches enter the New Year in a mood of anxiety and depression. The Church of England, hampered and fettered by its bondage to the State, faces bitter internal controversy and bewildering chaos and confusion. The Free Churches are deplored dwindling congregations, depleted Sunday-schools, the distrust of youth and the indifference of the world. A recent attempt to take a census of some of the congregations in Central London produced results so disconcerting that they could not be published. I am not going to reveal the details of the figures; I will only say that five great Nonconformist churches in Central London with sittings for about 6,500 people had, in the aggregate, about 1,000 worshippers. I suggest that the present-day conspiracy of silence regarding church attendance is a mistake. It would be much better to go into the New Year with our eyes open, knowing and facing the facts, however discouraging they may be. I wish we could persuade those in authority to give up building Gothic churches, which the people steadily refuse to enter, and to erect instead hospitable Central Halls into which young life would crowd with eager enthusiasm. Sooner or later, some attempt will have to be made to get rid of the weakness and wastage of competitive denominationalism.

If I were a minister today I think I would start preaching about the life and teaching of Jesus next Sunday, and go on preaching about Jesus all through the year. I would refrain from any discussion of rites and sacraments, and I would not say very much about dogmas and creeds. Nobody would be any worse off if we gave these subjects an entire rest for a whole year. I would preach Christianity, not as a system of thought, but as a way of living, and I would try to be candid and fearless and avoid foggy equivocation and vague ambiguity. I would face all the staggering and revolutionary implications of Christ's teaching, especially as regards money and war. No doubt a few of the older and richer people who want to forget about war and slums and hungry miners would depart disgruntled and beat an indignant retreat. But there are churches where they could be comfortably wrapped in cotton-wool and enjoy the undisturbed serenity of the prematurely dead. For every reactionary objector who sought a well-upholstered ease there would arrive a hundred young men and women, fascinated

and gripped by the personality of Jesus and eager to apply His teaching to the traffic of the world, the problems of government and the perplexing, exacting art of living. I believe that by next December I should discover that I had only touched the fringe of an inexhaustible subject, and I should go on talking about Jesus for another happy year. A recent writer has said that the prayer meeting is the power-house of all Christian progress. If this is true no wonder organized religion is stagnant and ineffective. For the prayer meeting has almost ceased to exist.— *British Weekly.*

FAMINE IN CHINA

4,000,000 Shantungese on Brink of Starvation

Four millions of Chinese are on the brink of starvation in the province of Shantung (says Reuter). Foreigners living in the afflicted areas confirm the reports of the famine relief societies that the situation is desperate.

In 35 districts out of 107 in Shantung less than 10 per cent of the crops have been harvested, while in another 30 districts the amount harvested ranges between 10 and 40 per cent of the normal. Great numbers of peasants are already subsisting on the bark of trees and on chaff. The peak of the famine has not yet been reached. Farmers who formerly were prosperous are disposing of their cattle for a mere song, as they have no fodder for them and are emigrating.

Local government officials attribute the famine to drought and to a plague of locusts, but foreigners declare that it is chiefly due to the civil wars, banditry, and exorbitant taxation. There is no hope of raising sufficient funds in China to save great numbers of persons from a lingering death. Outside help is urgently needed. The activities of bandits and soldiers are not only accentuating the famine conditions but are making it impossible to carry out extensive relief measures under foreign supervision, such as the building of roads and canals.

Similar famine conditions prevail in Tamingfu, in Southern Chihli, where only 20 per cent of the normal crops have been harvested.— *Exchange.*

GOVERNOR MOODY OF TEXAS HAS HIS SAY

The Jackson Dinner held in Washington, D. C., was not so much a dinner as a keynote conference on the principles and procedure of the Democrats in the coming election. Young Governor Dan Moody, of Texas, seemed to have talked straight out on prohibition. The Associated Press says he "touched on prohibition." If what he said "touched on" it we shall be greatly interested when he hits it in earnest. Says the report:

"Moody, too, touched on prohibition, drawing applause when he said the Republican party must be held responsible for failure to enforce the eighteenth amendment."

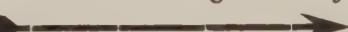
"Talk about the repeal of the eighteenth amendment," Moody said, "you might as well

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22	3.49
23	3.58
24	3.67
25	3.76
26	3.86
27	3.97
28	4.08
29	4.20
30	4.32
31	4.45
32	4.59
33	4.73
34	4.89
35	5.05
36	5.22
37	5.40
38	5.61
39	5.81
40	6.04
41	6.29
42	6.56
43	6.84
44	7.14
45	7.45
46	7.79
47	8.15
48	8.53
49	8.94
50	9.37
51	9.84
52	10.33
53	10.86
54	11.43
55	12.03
56	12.69
57	13.39
58	14.14
59	14.90
60	15.70
61	16.56
62	17.49
63	18.51
64	19.61
65	20.81

talk about the repeal of the golden rule or the ten commandments."

That was greeted by cheers and applause.

"But here's one thing that all Democrats can agree upon; the eighteenth amendment is the law and the law must be enforced."

A letter was read from Governor Alfred E. Smith, of New York. It seemed to us weak and

timid. While there are Democrats who think he is a great asset, there is no doubt that he is the biggest liability the Democratic party has. In our opinion he has lost ground within the last few weeks. The Pope's recent encyclical will hurt his chances. Should the Democrats nominate him they will be badly if not fatally and permanently defeated.—*Christian Evangelist.*

The Upper Iowa Fireplace

REV. JOHN D. CLINTON

To gather all nations together around one fire-side has been a desire of all peace loving people. This has not yet been accomplished, but as a fore-runner of that event, there stands in the Old Gothic Church at Fayette, Iowa, the Upper Iowa Fireplace, 369 rocks and stones representing every continent of the world and already 22 states and territories of the United States.

The gathering of the rocks is a story five months long. The idea came to me one March day. Upper Iowa University, an Iowa Methodist college, is across the street from the church. The request was made that students of the school, as well as friends of the town, bring back after vacation, or have sent by mail, rocks of any description. To make the venture self-supporting, a rent of \$2.50 was asked for each rock, this fee to pay a sandblaster to blow the name of the town into the surface of the rock and pay construction costs. This was found to be strictly biblical because a "Rock Rent" is mentioned in Matthew 27:51.



The Upper Iowa Fireplace

A peace symbol where all continents gather around one hearth

It was first decided to have just 105 rocks, the number mentioned in the Bible, but the country began to throw stones at the Fayette preacher and his idea, so there had to be an increase in the number. The number of times "stone" occurs proved to be 264, so the total number was set at 369. This looked hard to reach, but by July the number had gone over 300 and when an old

residenter brought in a sack of over 50 arrow heads, all picked up around Fayette in an early day, the task seemed accomplished.

How did the stones arrive? In paper sacks, money sacks, and gunny sacks, wooden boxes and wooden crates by mail and freight. All on one truck this glacier weighed 1,400 pounds when hauled to the sandblaster for marking. Arriving at the church they were taken in hand by a veteran stone mason, Walter E. Hunt, who in his 75th year, wrestled with all the rocks and in five days completed the assembly. A wood form was placed in front and the rocks laid to it.

The mantel rocks are two long slabs fashioned as window sills in the quarries of Postville, Iowa, the boyhood home of John R. Mott, international Y.M.C.A. leader. Mott got much of his early school work in the Fayette school. When the fireplace idea occurred to me, I wrote to Mr. Mott in New York. The letter caught him at Honolulu. When he had time to answer he was seated on the steamship "Niagara" outside a New Zealand port. He inclosed a check on his bank in New York City, saying, "Pick a rock from most anywhere as my field is literally, the world."

Over the mantel, the Keystone is a huge triangular piece weighing 65 pounds. It was framed by nature and found in the Blue Slate Gulch, a beauty spot near Fayette. On it is sandblasted the seal of Upper Iowa University and it is named the Bissel rock in honor of the long time president of Upper Iowa. Here stones and shells washed by both oceans mingle with coral crated from Florida and stones picked up by the Great Lakes. Lead, gold, and zinc ore from American mines lie down together with onyx from a Mexican mine and a petrified clam from Lincolnshire, England. A stone tomahawk from Wyoming is chinked in with arrow heads insuring that the hatchet ought to stay buried here. Volcanic glass came by gunny sack from California and when the Iowa Congressman, Gilbert Haugen, of Washington, D. C., ceased writing agricultural aid bills long enough to pick up a rock, he wrapped it in gunny sack also for its cross-country trip. Literally, gunny sack has crossed the continent carrying rocks to Fayette, Ia.

Iron from the Dardanelles, granite from Vermont, fossil fern stems from coal mines, stones from the shores of Catalina and the Sea of Galilee, marble from Alaska and the Taj Mahal quarries

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in India, fragments from the Great Wall of China, the Pyramids of Egypt, to the Samoan Isles and the Ozark mountains, combine to make up the fireplace. You say — everything but a tombstone — well that is even there, for on an old head-stone found under a local house and given for the fireplace there has been blasted, "Here lies Grandfather Grouch." You can bury your hatchet as well as your gourches at this International Hearth.

The fireplace has no flue for wood fires. It has been so placed that a chimney could be built, but as it is interchangeably electric or gas, there has been no call for an expensive chimney. This would make it possible for many churches to build similar gift or memorial fireplaces, wherever you decide the rock pile is wanted. It forms a center for cheer and for worship for many ages and the youngsters like to toast marshmallows while young people's groups remember the prayer circles, with all lights down, but the fireplace.

Church Building Economy

(Continued from page 628)

put upon them. Church balustrades are occasionally found at entrances, sometimes in balconies, and often for supporting the communion rail.

Artstone altars were originally developed solely on the grounds of economy, but it has been discovered that more delicacy in design and carving is possible with this material than with most others. It is surprising to see what slender, graceful spires, pinnacles and tracery can be worked out in reinforced Artstone, and what beautiful interior finishes can be produced.

Color occupies such a large place in modern architecture that to neglect its importance would show a lack of understanding of today's conditions. So it is of interest that the Rackle plant produces at the present time nearly forty color combinations and eight different kinds of surface finishes. And the type of finish selected is of considerable importance, as some are more applicable to outside use and some better for interiors. Generally speaking, the rough hand finishes are superior for exterior purposes, while the smoother, finer surfaces are preferred for inside use.

A visit to such a plant as that of the Geo. Rackle & Sons Co. is an interesting experience. Starting with the drafting room, where a force of men working from architects' blue prints, make up the drawings for the individual pieces of Artstone, the caller goes to the pattern shop, where wood moulds are made in which the material is to be cast. A trip to the modeling room reveals how lions, eagles, roses, fruit and other lifelike creations develop under the skillful fingers of the artists who work in clay. In the plaster department models of arches, pinnacles and window tracery are seen.

A noise of busy machinery is investigated, and the cause is found to be the automatic air tamps. These are pounding the prepared material into the moulds with tremendous force, making a dense, hard product when cured. A man will be observed checking sizes of finished Artstone pieces,

comparings them with certain cards which he is carrying, and marking a letter and some numbers on each piece.

Electric lift trucks are moving here and there, some loaded with Artstone which may spend a few days in the storage shed before final shipment. Other pieces are conveyed to trucks for local delivery. Still other pieces go into the waiting cars which stand on the railroad siding.

The cards to which the checker was referring originated in the drafting room, and are carried through every operation until they reach the cost



Statue of Bishop Thoburn

Made by The George Rackle Sons Company
for the exterior decoration of the new \$5,000,000
Epworth-Euclid Methodist Church, Cleveland.

department. Each morning cards representing the previous day's production are brought to the cost man, whose work it is to find the total number of cubic feet cast for the day, and the cost as a whole and in detail.

There is more going on outside than merely loading cars and trucks. An electric crane is engaged in digging sand and gravel from the hills at the rear of the plant, a screen is sifting and sorting this raw material, and conveyors transfer it to bins and mixers. Wherever one looks there is activity.

As may be imagined, the Artstone business is interesting and its growth continuous. However,

SUGGESTIONS FOR EASTER

Greeting Cards

A beautiful religious spirit is exemplified by the sending of an Easter greeting to friends and scholars. Nothing can be more appropriate than a card or booklet with some symbol of the new life.



SPECIAL VALUE SERIES

No. A-60

20 cents a Set of Ten, Postpaid

An assortment of cards and folders with charming Easter designs, carrying a message of happiness and an appropriate religious verse. We are clearing out some overstocks at less than half the original price. Each with envelope.

An interior of a church with Easter lillies in the foreground. A wonderful Christian message written by a leader in the religious world, is artistically lettered on the card



Series No. 1151
30 cents a Set of Ten Folders, Postpaid. Size, 3x4 1/2 inches. Beautiful designs of landscapes and spring flowers printed in full color lithography. Each with envelope.

No. 1133
A Card for Pastors, Superintendents and Christian Workers \$2.50 a hundred, Postpaid Size, 3 1/2x5 inches



EASTER CARDS FOR HAND COLORING

Series No. 1660

80 cents a set of Ten, Postpaid Five new and beautiful designs in black outline for hand coloring—a church, a gate, a doorway and spring flowers.

EASTER CROSSES

Give one to each scholar attending Sunday school on Easter. An envelope with each cross.



EXTRA LARGE EASTER CROSSES

60 cents a Dozen, or

\$5.00 a 100, Postpaid

Size, 3 1/2x5 inches

Two lovely designs—yellow-bordered cross with a cluster of narcissus, and the other a blue-bordered cross bearing Easter lilies tied with blue ribbon. Each cross bears an Easter greeting and timely Scripture verse



LARGE EASTER CROSSES

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Size, 3 1/2x5 inches

Charmingly printed in ten colors. Four designs—lilies, daffodils, wild roses and forget-me-nots, apple blossoms with violets—all in radiant colors. Each with Scripture verse and Easter greeting.



Offering Bank

EASTER OFFERING BANK

4 cents each, or \$3.50 a 100

Delivery Extra

These banks are made of very heavy cardboard with tin top and bottom and have slot in the top for inserting the coin.

Write for free illustrated leaflet of Easter Suggestions.

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914 Pine Street

SAN FRANCISCO
234 McAllister St.

NASHVILLE
711 Church St.

PITTSBURGH
Granite Bldg.



Easter Offering Envelopes
50 cents a hundred, or \$4.00 a 1000,
postpaid. Size, 2 1/4x3 1/2 inches

the better manufacturers are at times handicapped by an element which does not enter into every line of endeavor. This is the small capital with which a cheap competitor can start a little business of his own. Without proper knowledge of the many problems to be faced, without experience in processes of manufacturing, finishing and curing, men to whom all these things look easy, attempt to make Artstone. The results are such that the



Statue of Bishop Asbury

Made by The George Rackle Sons Company
'or the exterior decoration of the new \$5,000,000
Epworth-Euclid Methodist Church, Cleveland.

whole industry has to suffer for their mistakes, and for the inferior material which they supply for one or two buildings, after which they usually are not heard from again.

Competition of this class is always at low prices, and soon after the contract is awarded the troubles begin. There are misfitting pieces, evidences of poor modeling and casting, and the material may be broken and porous. Walls are often damp where inferior Artstone is used, and as time goes on the material discolors, cracks, breaks away, and may even have to be replaced.

Purchasers of Artstone should see to it that a reputable manufacturer is selected, preferably one with a good-sized, permanent plant which has been in operation for several years. A personal inspection of the processes and of the finished

product should be undertaken, if one is in doubt as to what is being bought. Tests to see if the material is waterproof may be made, and it is well to note if exterior work is properly hand finished. Hand finishing makes a dense surface which water cannot penetrate, and it also gives that artistic roughness which is so much sought after in modern walls.

The use of good quality Artstone has saved the designs of many architects, and so has been responsible for better-appearing structures than would have been erected otherwise. An architect's individuality is usually expressed by the character of the ornamental work he designs. If this decoration has to be omitted on account of its expense, the appearance of the building is spoiled. The use of Artstone in place of more costly materials has in many instances saved the situation for the architect, the congregation and the community.

There is an increasing demand for Artstone, which is a pretty sure sign that it has become an approved building material. With the improvements in manufacture which have been steadily going forward, the demand will doubtless keep on enlarging, especially while general conditions create so many unavoidable construction expenses.

Financing

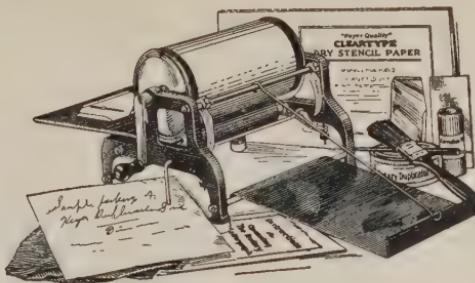
(Continued from page 634)

the bank the opportunity of making a loan on collateral two and a half times the value of the loan and asking only that they be not discriminated against because they were a church, but to be judged purely as a business project. It finally became necessary to preach a sort of sermon before a favorable response was obtained, and this is the substance of the sermon.

If a factory were being projected in a given community that would appeal primarily to its local trade, and yet would also have world-wide connections, and that factory were to ask you for help in financing, undoubtedly three major considerations would be before you as you discussed the proposition. (Now a good orthodox sermon must always have three points.) These are: first, The sufficiency of the collateral offered; second, The marketableness of the product; and third, The personal character of the applicants, not only as to their moral standing, but also as to their business ability. The church asks only that these considerations be applied to its application.

Whatever may be the attitude of Church Boards, and whatever may be our own notions about our security, it is a useless exercise to approach a banker with less than double the collateral for the loan wanted when you are representing a congregation. In favorable circumstances you may get 60 per cent, but you make a much better impression if your requests are moderate.

Concerning the marketableness of the product of the church, again three things enter into consideration — the intrinsic worth of the thing itself, the favor with which it will be received in



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is in satisfactory use by thousands of churches. A 10 day trial proves its helpfulness and its economy to you.

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which pays for the Rotary Lettergraph and the full set of supplies we send with it. If you don't wish to keep it after 10 day's use, send it back, and you owe us nothing.

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Copies anything written, drawn, or typed—in one color or more—at a cost around 25 cents per 1000 copies. Tested and proven in years of use, and sold with our guarantee of satisfactory performance. Use the coupon please.

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its possible "market," and the competition to be expected.

It may help our faith to reflect that just as the Bible remains the best seller, so the church is still the most popular institution in the country. The movies may have larger crowds, but they do not have more vital interest. Men have died for the church, and men in China are dying for the church today, and similar spirit would be evidenced in our own land if similar conditions prevailed. Hollywood can never have the appeal of Bethlehem. The product of the church is still marketable, but is the field over-crowded?

Is it not possible that modern building cost, making necessary financing for the church away and beyond that of past days, may help to solve the problem of a competing Protestantism? Most any bank will be very chary to grant a loan to a church on one corner if a congregation differing vitally only in denominational name is already established on the other corner, when either might adequately supply the needs of the whole community. The population both present and potential and the probable rate of growth, together with the visible supply of churches are factors of supreme importance. The character of the population present and to be expected is not less important. A bank may very conceivably be fully justified in refusing a moderate loan to a Presbyterian church, and granting one several times as large to a Jewish synagogue, or to a Roman Catholic project, because the people in the locality and those who will probably come will demand the last two rather than the first. True, it is that the Jews ought to have the gospel, but the financing of a building for this purpose comes rather from the mission funds of the church than from the local bank, for even when successful, such work will have to overcome the opposition of the community and will be long and arduous. Banks expect a return in a reasonably short time.

The question of character remains, and it too is vital. Maybe we resented a bit the jibe that "there are trustees you can't trust," but we can accept the statement without any reflection upon the righteousness of any member of "The Board." Our representatives in business are not always men of outstanding business ability. A young minister once complained to his congregation that they had put men on his Session to whom none of them would go for advice in any serious matter and yet he was compelled to listen to their word on the problems of the church and ruffle their dignity if he dared disagree. He was right, too. Men are too often elected to church office because of their piety and faithfulness rather than because of their fitness for the position. Bankers, being themselves connected with the church, *most of them*, know this quite well. If you have men on your committee who are prominent in the business world, or even moderately successful, be sure to mention them. If you have a trustee you wouldn't trust personally to handle an affair of any magnitude for you because you lack

confidence in his business judgment, either defer your application until after the next congregational meeting or don't say much about the personnel of your committee.

It does seem that there is an element of unreasonableness in the bank's attitude towards the church, for it is rare indeed that a congregation fails to meet its obligations. It may resort to all kinds of devious means to "raise the money," but it usually gets it. We must deal, however, not with things as they should be, but with things as they are — hence the foregoing begotten of experience.

Church Acoustics

(Continued from page 633)

architects choice.' In this respect, it is well to avoid extremes, remembering that those features about an auditorium which produce poor sight lines may also produce regions of poor audition.

Curved surfaces usually afford the greatest amount of trouble inasmuch as there is a focusing of sound at a particular point, similar to light reflection. Since an even distribution of sound throughout the church auditorium is desired, any influence which tends to focus sound at one point at the expense of another is objectionable. It is a good working rule to have the radius of curvature of the ceiling either less than one-half or more than twice the ceiling height, and to treat the curved surfaces with an absorbing material of fairly high efficiency. Placing an absorbing material on such a surface accomplishes two purposes. It has the effect of reducing reverberation and also reducing any sound concentration.

It can be seen that in general sound distribution will be dependent on the design of the auditorium as laid out by the architect. It must be remembered, however, that reverberation is a more important factor than sound distribution and the shape of an auditorium cannot in itself make the room acoustically good. On the other hand, the proper acoustical treatment of a poorly shaped room may be so calculated and placed as to give the room fairly good hearing conditions.

In conclusion — If you are planning on building a new church it is most important that you have the architect have an acoustical study made of your particular problem with the point in view that should your church need acoustical treatment (it is often the case that no treatment is needed), it can be made a part of the building at the time of construction. This procedure will save you time, money and trouble. However, should your present church auditorium be poor acoustically it can be remedied. The best procedure to follow is to interview an acoustical consultant concerning your particular problem.

Exploitation of labor must be abandoned because it is uneconomical. Soldiering on the job must be abandoned because it is uneconomical.

— L. K. Comstock.

SUPPLIES FOR EASTER

Easter Offering Envelope



Name _____
Address _____
Amount _____

Easter Offering Envelope. An appropriate design of a Church window and Easter flowers, lithographed in full colors. Well made of a good stock of paper. Space is provided for name, address, and amount. Size, $3\frac{3}{8} \times 2\frac{3}{8}$ inches. **40 cents** a hundred; **\$3.50** a thousand.

Easter Cards



Series 1146

Easter Greeting Cards, Series 1146. Four designs—carnations, narcissus, roses, and sweet peas—all printed in their natural colors—little gems of beauty. Each card carries the Easter message and a verse of Scripture. Size, 2×4 inches on white stock with gold borders. Ten assorted in a package with ten envelopes, **20 cents**.

Easter Celluloid Button, No. 302. Lithographed in colors on celluloid. **20 cents** per dozen; **\$1.50** per hundred.



Send for Illustrated Easter Bulletin Listing Our Complete Line of Easter Supplies

The Judson Press

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Order from Our Nearest House

Easter Folders



No. 1125



No. 1126

Nos. 1125 and 1126. Two folders for the children. The designs on the front are very clever and the Easter poem and Bible verse will be appreciated by the young folks. Size, $2\frac{1}{2} \times 3\frac{1}{2}$ inches. Gold edges. Set of ten folders and ten envelopes, **30 cents**.

Easter Crosses



Small Easter Crosses. Size, $2\frac{3}{4} \times 4$ inches. White cardboard; daintily printed in ten colors. This series contains four designs of country landscapes and flowers, daffodils, forget-me-nots, cherry blossoms, and peach blossoms. Each cross bears the Easter greeting. Price, **\$1.50** a hundred, as sorted.

Easter Greeting Cards

No. 1131.

Easter Card. For pastors, superintendents, teachers, and Christian workers. Pretty church design with delicate spring flowers. Appropriate message. Size, $3\frac{1}{4} \times 5$ inches. Each card with envelope. **\$2.50** a hundred.



No. 1131

Letters from a Preacher Father to his Preacher Son

REV. A. RITCHIE LOW

FACING THE LIGHT

Dear Howard:

I have just returned from the post-office where I found your letter. You are doing the right thing in paying strict attention to business in the way of study. Keep at it, be a student, don't become a malingerer. But you would be well advised not to neglect your own spiritual life. As I have already tried to point out to you, in working for God we may lose Him.

The sermons that do the most good are those whose thoughts were conceived after prevailing prayer. Sermons that are simply intellectual may satisfy the head, but the heart of man cannot be nourished on any such diet. They must be intellectual plus. Lying on my desk as I write is an old book that has been in my study for a long time. At the top of page seven I find I have underlined at some time or other these words: "What the church needs today is not more machinery nor better, not new organizations or more novel methods, but men whom the Holy Ghost can use — men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men — men of prayer."

The book I got this from was written by Edward Bounds, who, "being dead, yet speaketh." He was right. God can use only the men who are walking close to Him. Just before he died I heard Dr. Charles Blanchard of Wheaton. He was then an old man. He was addressing a group of young people who were preparing for Christian work. How well I remember his leaning forward on the pulpit, looking in the faces of those boys and girls and asking, "Is the life of Jesus Christ in you? If so, you can do all things." A little later in his discourse he said: "If you have the life you can impart it."

Now, how can you, how can I receive this life except through prayer and meditation? If your own soul is lean, how can you minister to those whom God has entrusted to your care? Be diligent in study and fervent in prayer. This is an ideal combination. The want of a devotional habit is the cause of many a breakdown in the ministry. The depths to which you can lead others depends upon the nature of the explorations of your own soul. You know the wants of other men by knowing yourself.

I do not say, Howard, that we, like men of old, can spend three hours a day on our knees. No, we couldn't do this without neglecting work that ought to receive our attention, but I do insist that the beginning of the ending of your usefulness as an ambassador of Jesus Christ will come when you fail to make contact with Him whom to

know is life eternal. Prayer is God's dynamite. And dynamite when it explodes, moves things. Give God a chance and he will play square with you. Prayer is simply talking with God. Are you a good spiritual conversationalist? Do you know anything of

"the joy we share,
as we tarry there"

in the place where deep calls unto deep? To know that is to know God.

I am not unmindful of the argument you once put up to me regarding the changing of the times. You said that men in the ministry nowadays haven't the time we older ministers had and that now things are different. My boy, some things never change and one of them is a ministers need of God. Better omit something else than omit a spiritual side. It is always better for a pastor, even though he be a modern one, to be more concerned about the feeding of the soul than the filling of the stomach. It is the bread of life, not the bread from the corner baker, that you are to busy yourself about.

I too have felt that the modern minister has to fill too many shoes. He has to be an organizer, a preacher, an administrator, raise money, push schemes, build churches, and what not. This business is going to ruin many good men. Activitiy is not a substitute for private devotions.

Many preachers from the British Isles have noticed the tendency of some pastors to try to do too many things, and only before he left the United States John Henry Jowett uttered this timely warning: "I am profoundly convinced that one of the greatest perils which beset the ministry in this country is a restless scattering of energies over an amazing multiplicity of interests which leaves no margin of time or of strength for receptive or absorbing communion with God." Make up your mind, Howard, that you will be true to your own soul. Feed it well and as you yourself reach the heights you will be better able to help those below.

To maintain a spiritual equilibrium, read good devotional books and keep by your side a good hymn book. After bearing the heat of the day I have often come home from visiting the parish, weary and tired. After supper, your mother and I would adjourn to the sitting room and play on the piano some of the old favorite hymns.

"Jesus, lover of my soul,
Let me to thy bosom fly,"

was always a favorite, as was,

"Lord, speak to me that I may speak,
In living echoes of Thy tone."

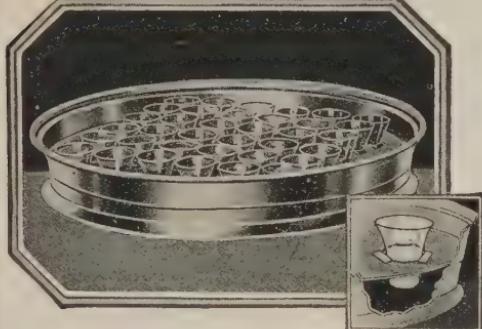
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INDIVIDUAL COMMUNION SERVICES

"Noiseless" Services

This service with short, conical-shaped glasses, makes it unnecessary to tip back the head to partake of the wine. Noiseless individual Aluminum Trays with rubber cushioned holes for glasses does away with all noise.

Noiseless individual Aluminum Trays with rubber cushioned holes for glasses does away with all noise.



EASTER RECITATIONS

The Paramount Easter Book No. 2

25c Per Copy

Recitations, Dialogues, Songs, Tableaux, Drills, Pantomimes. This Easter Book has everything one may wish for in preparing an Easter service. Every number is entirely new. It provides material for every department from beginners to adults. It pictures, tells and sings the beautiful Easter story in ways that must leave lasting impressions.

EASTER TREASURY No. 33

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Edited by Karl Lorenz

A new collection of recitations, exercises, acrostics pantomimes, tableaux, dialogues, decorating suggestions and drills for Primary, Junior and Senior scholars.

EASTER HELPER No. 14

25c Per Copy

Recitations, Exercises, Songs, Pageants for Little People

EASTER OFFERING ENVELOPE No. 1002

50c per 100; \$4.00 per 1000

A small envelope, size $2\frac{3}{8} \times 3\frac{3}{8}$ inches. It is beautifully lithographed in full colors and should be given out the Sunday before Easter to members of the church or Sunday School for their personal offering.

CERTIFICATE OF CHURCH MEMBERSHIP



No. C-3

A new certificate in booklet form, suitable for any denomination. A very attractive and helpful momento to give to those joining the Church on Easter Sunday. Lithographed in orange, grey and black tints. Contains helpful sentiments together with the membership certificate.

15c each; \$1.50 doz.

With Christ in the School of Prayer

By Andrew Murray

Cloth Binding, 35c

This book contains thirty-three very helpful lessons on prayer and intercession.

Write for Special Easter Catalog.

STOCKTON PRESS

516 N. Charles Street
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Prices of Noiseless Communion Services		
No. 7. Tray, cushioned, 36 glasses		\$8.40
Covers or Bases, each		2.70
Glasses, dozen		1.20

Westminster Services

Nickel Silver	Aluminum
Quadruple Plated, non-collecting (interlocking)	Special Non-collecting (interlocking)
Tray with 40 crystal glasses	Tray with 36 glasses
Cover 14.50	40 Glasses 7.25
Base 11.00	44 Glasses 7.75
Delivery charges and engravings extra on Communion ware.	Cover or base 2.50 Glass cups, doz. 1.10

INTRODUCTORY OFFER

To introduce our Individual Communion Services, an outfit large enough to serve your entire congregation, will be sent prepaid on trial for use at your next communion.



ALUMINUM OFFERING PLATE

Size, 10 inches in diameter, 2 inches deep. Plush lining. \$2.00 each, delivery extra.

In ordering specify whether red or green pads are desired and whether you wish them with or without "I. H. S." monogram.

PASSION WEEK

Self-Denial Offering Envelope

\$1.25 per 100 postpaid

Here is an envelope that offers a plan for churches to double their Easter Offerings. Space is provided to record the daily Self-Denial offering during Passion Week. A slot in the envelope receives the coins.

Envelope is to be deposited on the offering plate Easter Sunday

Sample envelope sent upon request.



"THE MAN NOBODY KNOWS"

By Bruce Barton

Coming, as it does, a few weeks before the Easter Season, the publishing of a new beautiful popular priced edition of this remarkable book is one of the high spots of the year. Regardless of race or creed, a copy of this great book belongs in every American home. Price, \$1.00 postpaid.

I can never forget the time when I was a student and went with a Salvation Army officer to speak to the convicts in Sing Sing prison. Toward the end of the service the captain asked the boys to choose a closing hymn. One yelled out: "Sing one hundred and forty-two." I turned eagerly to see what it might be. It was:

"Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your
anguish;
Earth has no sorrow, that heav'n cannot heal."

Could anything have been more appropriate? I sang heartily, for while it was good for men incarcerated in prison, it was good for me, the chief of sinners. Sometimes, Howard, the only difference between men who are in jail and those who are out of jail is that those in jail have been caught!

As they proceeded to sing I noticed the tears running down the cheeks of some of the men. When we came to the lines

"Here see the bread of life, see waters flowing,
Hope of the penitent, fadeless and pure,"

many were deeply moved and some cried like children. It no doubt recalled to some the favorite hymn of some dear, loved one, to others the compassionate love of the blessed Lord Jesus, the hope of every contrite heart. Of Him alone can it be said:

"To those who fall, how kind Thou art."

Don't neglect your Bible. A minister who does not know that grand old book is like a hunter without shot. Know the book of books, but don't neglect your hymnal. It will help carry you over many a rough journey. Treat it as you would your best friend, for if you give it half a chance it will prove to be such. As for some of the modern hymns that dispute one's intelligence, you can afford to pass them by. As for the old favorites, cleave to them.

Well, then, what I have tried to say to you is this, keep your soul open towards the light, absorb the things of God that you may better interpret Him to your people. Difficulties will come your way, discouragements may often raise their ugly heads but in such a time never hesitate to

"Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."

I am getting along in years and away in the distance I can see the light beckoning me home, but looking back I can say I have had a very happy time with my Lord. As I look back it has truly been

What a fellowship, what a joy divine,
Leaning on the everlasting arms.

May I always be true to the end!
And you my boy are at the other end of the journey. How I envy you young fellows just starting out. What a blessed privilege is yours! May you ever guard it right. God is depending upon you. Be true to Him. The best thing that can be said of any man is that he has been true to the old rugged cross. Your trust is in the Master and it is well founded. He alone is the Rock of Ages. Love Him, Serve Him, follow Him, and when the day breaks and the shadows flee away, when the silver cord shall be loosed and the golden bowl be broken, you will enjoy a union with the departed "perfect as is the happiness of heaven, and durable as the eternity of God."

"Be true! be true! Let the holy watchword ring;
Be true to your trust, be true to your glorious
King;
Be true! be true! whether friends be false or few;
Whatsoe'er betide, ever at His side, let Him
always find you true."

yours,
DAD.

Our Ministry to the Mourner

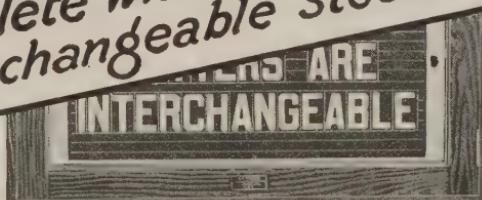
REV. FREDERIC E. WILLIAMS

They that mourn, like the poor, are always with us. No community, no congregation, and eventually no family escapes. The call to minister to those who sit in the darkness of the shadow of death is as unremitting as most ministers find it taxing. Occasionally the call may find us when we are spiritually fitted to deal with it. More usually it will descend upon us as a bolt out of the blue, just when we are engaged upon some task which emphasizes the presence, the delight and the insistence of life. Death never seemed more unreal and remote. Never did life appear more as a rich benediction than at that instant. Never was he more conscious of the joy and the beauty of life than then. Such is usually the background of the call.

The call of the bereaved is one of the pastor's chief opportunities. The weakened conviction touching the verity of our Christian faith is widespread, and ready to be destroyed in the heavy atmosphere of grief. Nevertheless there may come a deepened sense of the love of God, a higher aspiration for daily living, an enlarged faithfulness to the church, an increased loyalty to Christ, as the direct result of this painful experience. The minister must be ready. He must adjust himself to the demands the experience makes. He must guide those groping hands to the living touch of the Christ. He must help them to find the rich consolations of God for such an hour as this. He must change this visit of the King of Terrors from a bane to a blessing. If he does, the fortunes and the future

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of the Church Militant are safe. To do so most efficiently his plan of procedure must lie so clearly before his mind that, were the call to come before he has concluded the reading of this sentence, no time need be lost in setting his ideas in order.

That he will perform the duty in the highest spirit is certain. He will call promptly at the house; possibly read some of the rich, precious words of Scripture; speak a few earnest, heartfelt words; learn the hour of the service; and offer a brief prayer. He will prepare himself for the demands of the day, in whatever form they are to be discharged. He will go at the appointed hour to the house or the church, as the case may be, to speak, read, and pray; and finally to the grave, for his final service. But did he never, as he turned away, have any uneasiness of spirit, any questionings of heart? No doubt of his ready sympathy; but what of his wisdom? Does he ever wish that he could do it over, in order that he might do it better?

The question is a practical one. He wants to turn the dreaded hour into a benediction, of course; every sincere worker in the Master's vineyard feels so. Besides, these hours are golden. Doors open to him now more readily than in more fortunate days. Now he can get the ears of men who otherwise have no time for him, and are too busy to heed his message. Very often, also, people do not want "to talk religion" with the minister. But now death has brought the Unknown so near, and made the Invisible so real that they are glad to open their hearts to the subject. Can the minister take advantage of the opportunity that thus lies ready at his hand? Yes, if he has considered the matter in advance; if, in a general way, he knows what he will do and say under the circumstances, and is prepared to modify his plan to meet the immediate needs.

Certainly every minister as he advances in experience, under the blessing of God, should bring more comfort to them that mourn. We should bring of the balm that is in Gilead to the healing of hearts so sorely bruised. Every minister must decide for himself how this is to be done. The following concrete suggestions, however, are offered:

1. Before you go out, realize as vividly as possible that *you*, of yourself, have no comfort to give. Human strength is now but weakness. All comfort must come from a higher source. In a general way you concede this. Sharpen your consciousness of the fact to the utmost. Do more than realize your limitations—a purely cogitative act; *feel* them. Let the fact advance into the foreground of your consciousness, and dominate your words and actions. Anything that you could say of yourself would but add to the dreariness, the hopelessness of the situation.

2. Seek the God of all comfort. The first suggestion was designed only to throw you back upon the true source of the consolation which we can hope to bring: God. The messenger must receive the word he is to bear. These stricken hearts look to you as Christ's servant, dumbly

asking, "Tell us, is there any word from the Most High?" You must hear, before you can speak. You must receive before you can deliver. You will need to commune with God before you can speak for Him effectively.

3. Before leaving the quiet of your own study, form a clear plan of what you will do and say. The enemy is in full possession; his forces of doubt concerning what lies beyond the great change unsteadies the feeble faith; the sense of a great loss bewilders the intellect; the blankness of the future for the living oppresses the heart. Nothing can be the same again. Anguish is not assuaged, though the consolations of God lie rich, if the minister come with but a hasty, ill-considered word. True, you must often change the plan; but having a plan to modify is essential.

4. Let your call be as short as is consistent with its dominant purpose. To them each moment is precious. All too soon this precious form with which the thought of the loved one is indissolubly linked must be given up. You have come with a message from God. Go as soon as you have fittingly discharged your errand. There should be no suggestion of haste in word or manner. Rather, your manner should say: "All my time and talents are yours for whatever service I may render." Nothing could leave so deep or incurable a wound as the slightest hint that you are desirous of concluding the visit as quickly as possible.

5. Except there be a good reason for the omission, read a brief passage of Scripture and offer a short prayer. Note that word "brief", depth, not length, are wanted now, words fitly spoken. Voice the anguish with which their hearts are breaking. Upon the tireless wings of your faith let their faltering hearts be upborne, until the angels of consolation descend to strengthen them with the comfort of God, enabling them to respond, "Thy Will, O Father, not ours, be done." Your most heart-felt sympathy and most helpful word can never become a substitute for the Word of God and prayer.

6. If you are to have the funeral service, arrange all the details in accordance with the wishes of the mourners, as far as possible. New ideas may, and in some cases should be introduced. Novelty, especially if flagrant, is in the worst conceivable taste. If a sermon be desired, and you think it unfitting, give it none the less. You need not on that account whitewash a sepulchre nor utter doubtful truths regarding the present state of the departed. That is not your business. By such procedure you will lose the respect both of those who know you are wrong and those who hope you are right—and you deserve to. Your message is to the living: let it therefore dwell much upon the unquestioned principles derived from the revelation of God, and touch but lightly on that which the Father hath put within His own power.

7. When you have no further reason for remaining, take a prompt and quiet departure. Prolonged leave-taking, always unpardonable, is



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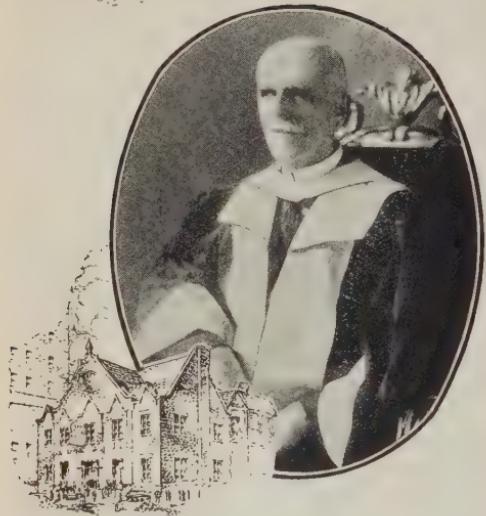
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never more out of place than in the house of mourning. As soon as you have discharged your errand, by all means, Go!

8. Your ministrations are not concluded, and should not be so considered, when you have seen the body safely laid in the grave. It does not seem wise to read the committal anywhere except at the grave; for no moment is so trying as this. True, the reading, there, is as fixed a ceremonial as any in the Protestant church; its possible comfort being correspondingly diminished. Whatever comfort his presence may afford, however—and of that the minister himself may not be the best judge—should not be denied.

Probably a minister's greatest service will not be rendered at the time at all. God has mercifully provided that such a blow produces, as it were, its own anaesthesia, and the broken heart does not fully realize its pain at the moment. In the days that follow sensibility will return in full to the tired brain and the heart now benumbed. The suffering will be greater then. To live with one's sorrow day in and day out, yet to make no sign, is sorrow's sorest trial. In these days you may perform vital ministrations. Now, if ever, Christ and His Church, through their recognized representatives, can justify their existence. Calls, short, but frequent, afford a golden key to their lives, not otherwise procured. Brief notes, containing some gem of thought from your reading, they will treasure. In a word, whatever thoughtfulness may suggest to re-assure them that their minister has not forgotten their sorrow will be prized, particularly while the mound in the cemetery looms so high. A note on the anniversary of the funeral will grapple their hearts to you.

Many Protestant clergy are largely overlooking the opportunities that await utilization in the sorrows of men. To improve these opportunities will release new power in the lives of our churches. In the eyes of "the man on the street," of the caustic critic, and others who are indifferent to the church and its claims, the minister will have more fully justified his existence than he does at present.

If these sentences can serve as guide-posts, pointing out in a measure the means by which the loss which is but for a moment in the sweep of the eternal purpose of God may become everlasting gain, both for them that mourn and for the Church, they shall not have been in vain.

ARE WE BUILDING TOO MANY GREAT CHURCHES?

The fact that several church building enterprises of large proportions have been undertaken and large sums of money invested may lead some to think that we have really made great progress in church building. I fear, however, that we are not yet in position to congratulate ourselves in this regard. Some great buildings have been erected, but some of these very buildings are unfitted for the ministries required in them, particularly in the field of religious education.

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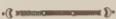
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When we consider the tremendous need for new church buildings, we are humbled in the face of requirements that this generation can scarcely hope to meet. In comparison to the great wealth expended for commercial amusements, for lodge temples, clubrooms, public schools and other institutional buildings, the amount expended for churches leads us to question whether the Church is even beginning to hold its own in the field of spiritual and cultural progress, and whether the people any longer take the Church seriously in these departments of civilized living. Simply staggering amounts are being expended on building enterprises devoted to commercialized pleasure and social, educational, and quasi-cultural endeavor. The few quarter of a million dollar churches recently constructed can be matched by million dollar lodge temples and clubhouses.

Some folks fear that we are building churches more rapidly than we are training the preachers to fill them. That must, of course, concern those responsible for enlisting and training our ministry. It should be recalled that a very large proportion of the expenditure for the modern church building is required to house the religious educational and Christian fellowship activities. Some folks who ought to be better informed speak of these great buildings as though they were exclusively preaching places, and are worried about their not being filled. We doubt whether there is a modern departmentalized Methodist Episcopal Church school building that is too large.

The tremendous growth of our cities and the shifting of the population consequent upon the rapid industrialization of our country place upon our denomination responsibilities for church building that have not been met in any considerable measure.

We were recently called upon to visit, in a mid-western city, a church of which we had scarcely heard. To our surprise we found that the population of that city had jumped to more than 10,000. The church in question finds itself in a building totally inadequate, poorly planned, and located at one side of a developing section with a population of more than 30,000. In this entire section, there is practically no competition with our church. But to meet our responsibility in this field would require a new location and building program involving a total outlay of at least \$250,000, and that would not provide for the slightest future growth in constituency.

This enlarged program of the church, particularly the religious educational program, finds the church handicapped in a serious way. Not only the church membership, but the community is coming more and more to expect that the church shall conduct a vital ministry in religious education and fellowship activities. Those responsible for the training of leadership might well be concerned. We should be encouraged to find that in several cases our people seem ready to construct the buildings required and are calling for trained workers. Dr. Warren F. Sheldon, director of the Wesley Foundation Work, in referring to



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churches at educational centers, says: "The list of places which need new or enlarged buildings is almost as extensive as the map of the field."
—Elbert M. Conover in *Pittsburgh Christian Advocate*.

BITS OF OLD STAINED GLASS

LAWRENCE SAINT

A few days ago a gentleman very kindly sent me a few tiny pieces of old glass, wrapped up carefully in cotton in a small box. Some of the fragments were of the 15th century, possibly one or two of the 14th, and the greater number of the 16th century.

Imagine how interested I was to go over the pieces one by one, noting the surfaces, whether flat or irregular; the thickness, whether all the same or varied; the color, its grayness or brilliance, whether it had charm or was raw or garish; and the record of the ages in the pit marks, and in the chewed edges where the glazier left a record of his work before Columbus discovered America.

It was, however, a small piece of red about an inch and a half square that interested me most. Was this piece of the same marvelous structure as the reds of the 12th and 13th centuries, or had the real secret of the making of good reds been lost before this piece was made? The color was of an even tint. It was a cool, deep, quiet red. Finally I broke off a tiny bit and I was overjoyed to see in it the structure of the marvelous reds of the 12th and 13th centuries. The piece was only about an eighth of an inch thick and three-quarters of that eighth was taken up by tiny red layers of ruby. By looking carefully I could, in certain lights, make out that there were several layers or striations of ruby with white occurring between each two layers. This white in some places was of a warm tone. The layers of red are so fine that at certain angles it seemed as if there were no red in the glass at all, whereas, at certain other angles, it appeared as if it must be nearly solid ruby all the way through. Now while three-quarters of the thickness of this piece of ruby was taken up with layers of red, the other quarter was composed of a strong, cool, green-white. This green-white was used to soften the brilliancy of the red and to make it of such a quality that it would lie quietly in window backgrounds among the cooler blues and greens. But still I was not satisfied with what I could see with my eyes. I got some minute chips of the ruby and with the help of some needed rubber put them under a microscope, enlarging one hundred and forty-five times. I was now able to see what wonderful glass it was, for I counted at least ten separate layers, and there were others too delicate to count. They appeared like luminous walls of glorious ruby and white side by side. One tiny piece, as I shifted the bits about, gave me a great surprise, for I suddenly saw a glory of color equalled only by a sunset on the waters of Venice. There were golden lines and purples and greens and blues and reds mingled and confused in a marvellous burst of color.



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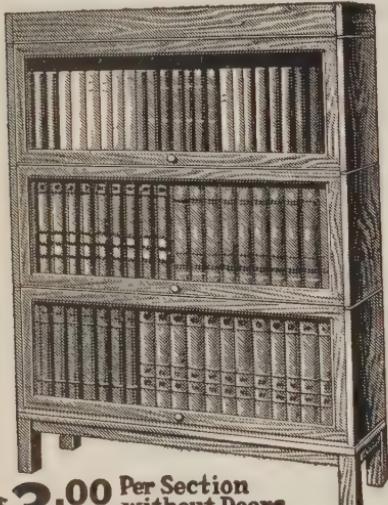
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The explanation of this was easy enough. When the glass was broken irregularities on the edge naturally occurred. These, in the sunlight reflected from the mirror in the microscope, shot rays of light through the glass in all directions. Of course the minute layers of red made the red color, and the white made the gold in this case, for the white occurring between the red layers was, at this point, warm or yellowish as is often the case. Then the green layer on the back of the glass gave the green light. It is well known that copper in glass makes blue as well as red, and some of the layers were blue or bluish purple, making the purple light. With all these colors mingled and intermingled, the sun shining through them, the effect was entrancing.

Here also is the secret of the wonder of old windows. The light passing through curved surfaces caused by the varying thickness of the glass, makes possible an effect almost magical, and entirely lacking in a window composed of flat glass.

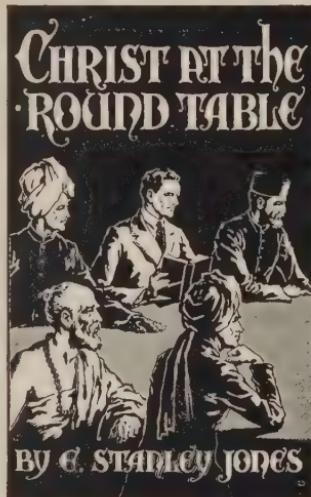
Turning to the other fragments, the 15th century reds were a big come-down. They were bright, warm, thin, but withal lively. The flash of red occurred on one side only and was very thin. One piece with painting on it was quite dark, but the quiet, poetic fire was lacking. The light going through the early ruby reaches the eye by a round-about route. To illustrate: if a horse had to reach a certain goal and to do so had to jump over ten fences, he would naturally be more exhausted than another horse which had to jump but one. In other words, the light in going through the first ruby composed of many layers, gives red that is not too strong, but in going through the second or thin flash type there is nothing to soften the red. Such reds had either to be used in small bits or to have a design painted on them.

And here is the sad part of my story. Among the bits in the little box were quite a number of pieces of the 16th century, but they were only the "re-echo of an echoing echo" of the 12th and 13th centuries. The glory had departed from them. There were smoky purples almost black, not used in the early periods. The greens were raw and garish and lacking in poetic fire. Nearly every piece was covered with a dark, blackish paint. The lovely opalescent films of the early glass were not to be found here. One shade of blue was horrible. The glass was very thin and very flat.

A good window ought to be interesting to a blind man, but the 16th century windows cannot claim that distinction.

Of course, we know what made this sad story possible. The artists of the 16th century wanted to paint pictures in their windows. To do that they had to have flat glass and big pieces and they became occupied with the technique of painting. No one will deny the clever hand of the 16th century worker, but posterity, we believe, passing the different periods of window making in review, will give the earliest windows the highest rank.

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A great deal is said upon this subject. We find it in funeral discourses, epitaphs, and poems relative to the deceased. In all these connections, such lines of thought are not only comforting but useful.

But the doctrine of Heaven is not intended mainly to accompany a dirge for the dead. It is not designed chiefly for the tombstone. The runner along life's dusty highway, the competitor in its strenuous races, needs this great fact for guide and support.

"One world at a time" has been said now and then, as a fling against the thought of contemplating the future. We are living today; tomorrow will take care of itself. Such occasionally seems to be the thought of some objector. True, we must live in one world at a time; but we do it with the light of the other world.

On the Earth, to which we are holden by gravitation, we are yet living under the influence of other worlds. The horizon of the earth is ever around us, but the bending sky is ever over us. The sun gives us our nights and mornings, our seasons, our unending succession of hot and cold. We lay out our highways and bound our farms by the meridian lines drawn from the stars. Such also is the relation of Heaven in the spiritual sense to our earthly life.

Here is a young man in the maze of youthful temptation. Shall he be overcome, or will he keep himself clean and upright? They say if father and mother and home are bright in his experience, he is more likely to stand upright and run straight; but also if the Greater Home is a real fact to him, if the Father on high is really known to him, and his Elder Brother, how wonderful is his moral support. Why do thousands of our young men and women fall by the way? Oh, there are many occasions and contingencies, but one very operative reason is their dim sense of the Great Beyond.

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Moses Spent Much of His Time



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sense of the "Better Country," "the city which hath foundations," for which Abraham waited.

How can our preaching be more effectual? It is, indeed, effectual now. If in December, with the mercury ranging not far from zero, one should ask, "Why has the sun lost its heat?" the answer might be, "If the sun had lost its heat, we should not be living with furnace fires fighting zero weather. We should be hundreds of degrees down, down in abysmal cold, which would blot out our very being in a thousandth part of a second of time."

Why has the pulpit lost its power? The answer is, if the pulpit had really lost its power, there would not be any society. Mankind would be lost in a swirl of chaotic destruction. But how can the pulpit increase its power? Well, one available resource is the overwhelming fact of Heaven. We are to live for God and for the Great Beyond.

The doctrine of Heaven, the fact, the reality of the great future pertains to the cashier at his counter, the banker in his bank, the plowman behind his plow, the locomotive engineer in his cab, the teacher in his school, and to every man in every calling, in every situation in life.

Theological? Yes, truly; just as sunshine is astronomical, lighting the whole horizon, warming the whole earth; so the fact of Heaven is theological, lending its thrill, its impulse, and its support to every vital fiber in man.

What the Readers Say

(Continued from page 650)

But I am in my 73rd year of age and retired from the activities of the ministry.

I hope the younger men who must take our places in the work will rally to your support and enable you to continue steadily in your estimable service for the Kingdom.

Rev. W. B. Witherspoon.

* * *

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Edgar E. Swanson,
Minneapolis, Minn.

Hints

The following reviews appeared in *Expository Times*. They are copied here for the convenience of readers who may desire to purchase copies of the books. The *Expositor* will forward orders for you.

* * *

PAINTED GLASS

It is almost a matter of surprise that today any writer is able to find an unexplored field, so that we may admire the ingenuity as well as the industry of the Rev. F. Harrison, M.A., F.S.A., the Librarian of the Dean and Chapter in the ancient city of York. Mr. Harrison has made a study of the mediaeval glass in the churches of his city, and has set forth the result of his researches in a handsome volume of two hundred and fifty-three pages, with many photographic illustrations in half-tone and a few in color. The title of the book is *The Painted Glass of York* (S.P.C.K.; 12s. 6d. net). York is particularly rich in painted glass, and the interest in it has been stimulated by the recent restoration of the famous set of windows in the old Minster.

This volume is really a complete guide to the ancient painted and stained glass in the cathedral and parish churches, and though there are some introductory pages dealing with the subject of mediaeval glass, the bulk of the book is a detailed description of each window.

In the Preface, the Rev. W. Foxley Norris, D.D., Dean of Westminster, attributes the glory of mediaeval glass to the custom of building up each window *in situ*, so that the effect of the color in its final setting could be demonstrated. No doubt this was a very ideal procedure, and far preferable to the modern method of working in a studio and bringing to the church a finished production. But surely the real reason for the extraordinary beauty of mediaeval ecclesiastical art lay in the fact that its execution was effected in the spirit of worship. It must always be the motive behind art that stamps it with its intrinsic character.

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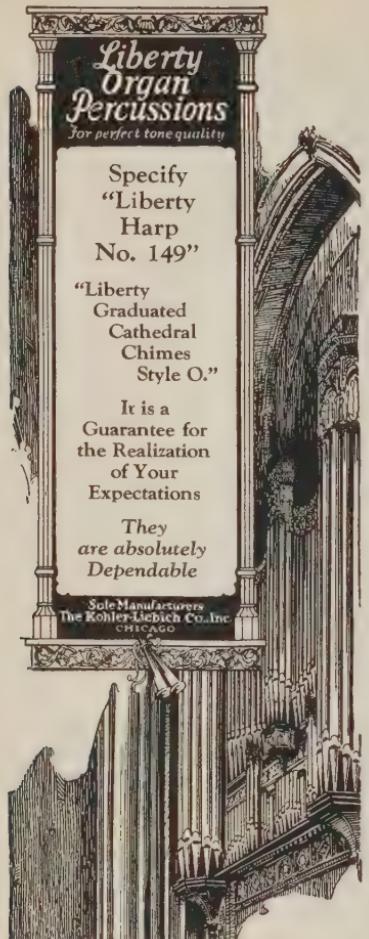
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CONFIRMATION

The second and concluding volume of *Confirmation; or, The Laying on of Hands*, by various writers (S.P.C.K.; 8s. 6d. net), has now been issued. The first volume dealt with the subject historically and doctrinally; the second volume is practical, giving attention to every aspect of the practical work of dealing with Confirmation candidates. In the first paper Dr. O. Hardman provides a general survey of the whole subject under the headings (1) age, (2) the preparation, (3) the Confirmation day, (4) after-care. The second paper recurs to the question of age, the six following treat of preparation in parish and school, the ninth paper treats of the Confirmation service, and the last three papers of after-care. The purpose of the book is well fulfilled, namely, to provide material for those who are training candidates for Confirmation, whereby they may learn what is best from Anglican, Evangelical and Anglo-Catholic alike.

Dr. Hardman suggests that, normally, children of from ten to twelve years of age should be presented for Confirmation, but that in view of the Enabling Act of 1919, which allows the inclusion on the parochial electoral rolls of the names of members of the Church of England of the age of eighteen, there should be a solemn service for their admission and reception to adult status and privilege. In the second paper, which is at once wise and instructive on the subject of Adolescence, Dr. Reginald Tribe holds that as a sacrament and a rite Confirmation should take place before puberty, but that the intensive theological and devotional training should be left until about the seventeenth year. In the twelfth paper there is a timely admonition on the present-day abuse by the educationist of that "blessed word" adolescent.

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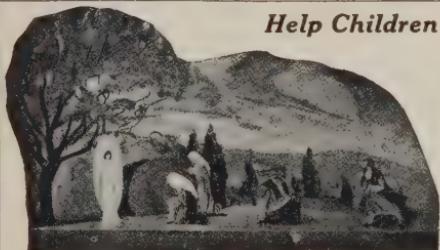
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preliminary discussion of the church's need for the new year. If possible, let the council be held in the parsonage or manse. Let it be opened with two or three short prayers by the members present. This will tend to impress them with the religious nature of the gathering as well as serve to put them in the proper mood. Then let the pastor be prepared to submit a business-like statement and estimate of what funds will be necessary. If the budget is to be increased, see that there is a good reason for it and endeavor to show just how little the increase will affect the members per capita. At this first meeting do not allow the discussion to last more than an hour. At the end of that time let the pastor's wife, assisted by wives of the board members, serve some light refreshments. Have an understanding with your wife that this is to be done at a certain hour whether the discussion be finished or not. There is a danger of developing an acrimonious spirit if the meeting be unduly prolonged, and the refreshments part of the program will serve to break this up and send all home in the right frame of mind. These conferences should be held weekly, and the social part should never be omitted.

2. Arrange a series of sermons for four consecutive Sunday morning services bearing directly on stewardship. The pastor does not necessarily have to preach each time himself. He may arrange with the various denominational boards to send speakers. When this is not possible the writer has found a series of simple and practical messages on the Parable of the Talents, the Parable of the Unjust Steward, Will a man rob God, etc., to be quite effective and profitable. Thoroughly familiarize yourself with the benevolent work of your church through its literature and prepare to present it to the people in a concise and interesting manner. A slovenly and haphazard presentation is worse than none. Most of the boards have lantern slides of their work, and will send both slides and lantern for a nominal sum to cover transportation. Avail yourself of these especially for Sunday evening services. Visual education makes a strong appeal not only to children and young people but to older people as well.

3. Now put the typewriter in order and be prepared to do some real work on it. This may mean, especially to such as may not be expert in use of the machine two or three days of typing at a stretch. Tedious as it may prove to be, it will more than pay for itself in the results obtained. Much will depend on the contents of the letter. You are the best man to write it because of your intimate knowledge of the people and the community. But if you are not adept in the art of letter-writing it will be better to read carefully the letters sent out by other men. The writer has found it best to make the letters as informal as possible. It is not out of place to jolly your people just a wee bit. But whatever you do avoid all stiffness and formality. Now send a different letter every week for four weeks. More hard work on the old typewriter, as you see, but remember that it pays. Then do not forget to

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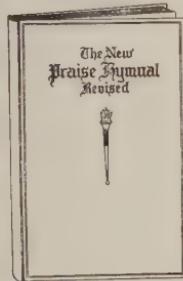
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enclose in each letter what literature your denomination may have on its work. For example, with your first letter enclose a missionary leaflet, with your second letter a leaflet on Education, with the third a leaflet on ministerial relief and sustentation, and with the last the very best tract you can find on tithing. The Layman Co., Chicago, supplies some good stuff along this line.

4. Call a conference of your Sunday School teachers and leaders of the various societies and arrange for a Sunday on which they will present the matter to their classes. Let the presidents of the Junior and Senior societies do likewise in their meetings. It may be necessary for the pastor to coach them on what to say. Preach on the subject yourself, or arrange for the representative of one of the boards to do it. Make your Sunday evening service a stereopticon lecture. In brief, let the whole day be given over to the interests of the budget. Call it Stewardship Sunday, or what you will. This will serve to focus the attention of the entire church and in a way that will make it difficult to miss the appeal. The writer has found it expedient in some cases not to advertise this Sunday in advance, but to spring it as a surprise.

5. On the last Sunday, and just before the canvass is made, arrange in the morning service for a public consecration of the canvassers. Make it simple, yet impressive. This will touch not only the canvassers, but the people also, and will serve to emphasize the matter. At the close of this service, a Fellowship Luncheon can be held for the entire church. This can be done without expense to the church by having each family bring something for the meal. At the close of the luncheon, and while the people are still at the tables, give about fifteen minutes to singing the old familiar hymns. Then follow with four five-minute talks by the men on such subjects as The Stewardship of Time, of Talents, of Money, of Life. Three years ago the writer gave his men the following, and found the appeal quite effective — The Zero Hour, Over the Top, and Let's Go. Now have the entire gathering stand, ask them to hold hands and sing heartily "Blest be the tie that binds." Then with a simple prayer for the Divine blessing send them forth.

6. It is not always possible in rural churches to complete the canvass in a day. It may take a couple of weeks. When it is completed, however, arrange a week-night social and have the canvassers announce their totals. If it should happen that the pledges do not quite cover the budget, give fifteen or twenty minutes to a public appeal for an increase in the pledges. Most men will respond to an appeal of this sort, especially where a spirit of good fellowship prevails.

7. Please bear in mind that the methods herein outlined have been used and quite successfully. They will entail a great deal of hard work on the part of the pastor, but the results obtained will more than compensate for what labor there is required in connection with them.

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MINISTERING TO THE CHILD

2. Kings 4:26. "Is it well with the child?"

Everybody loves a child, and watches an opportunity to give assistance. A beautiful little story was told by Gilbert Swan, coming out of his observations while making a trip to Europe. Traveling second class on the boat was a girl of seven, dressed in a sailor suit. Having come the long distance from San Francisco alone, she was also taking the trip to Paris unaccompanied. Said Mr. Swan:

"Her fame has spread from the engine room to the captain's cabin. Queen Marie, traveling in state to America, received not one-half the attention that comes unasked to this pretty youngster with French eyes. The entire maid service is at her disposal. Every woman aboard finds her protective mother impulse aroused. Every steward waits upon her. She takes her lunches in a deck chair and a huge tray balances on her lap. The little French shops aboard have been looted of dolls and dainties. Her hours of rising and retiring are watched closely. The business magnate and the peasant woman from Normandy meet at the arms of her chair. If she walks alone for a moment we all leap from our chairs and try to divert her. All that is tender and gentle in a great shipload of men and women floats upon the surface."

This pleasant word picture indicates how men and women of all ranks look with fascinated interest on a lonely child.

UNCONSCIOUS ACTIONS

Matt. 26:73. "Of a truth thou also art one of them; for thy speech maketh thee known." (R.V.)

In "The Heart of Emerson's Journals," Professor Bliss Perry quotes the following, written in October, 1843:

"*Autobiography*. My great-grandfather was Rev. Joseph Emerson of Malden, son of Edward Emerson, Esq., of Newbury (port). I used often to hear that when William, son of Joseph, was yet a boy walking before his father to church, on a Sunday, his father checked him: 'William, you walk as if the earth was not good enough for you.' 'I did not know it, Sir,' he replied, with the utmost humility. This is one of the household anecdotes in which I have found a relationship. 'Tis curious, but the same remark was made to me, by Mrs. Lucy Brown, when I walked one day under her windows here in Concord."

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Psa. 119:105. "Thy word is a lamp unto my feet, and a light unto my path."

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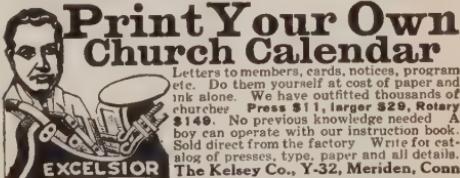


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ture of life in Australia, and it was addressed, "To all whom it may concern." It bore the signature of James Fraser, a man of modest circumstances, but of unquestioned Christian integrity, who had a firm and abiding interest in youth and their religious training.

The early home of John Ransome was rendered unattractive, because his parents were addicted to drink. They were relieved when, at the youthful age of fourteen, their son announced his decision to work his passage to Australia. The story is charmingly told by Ramsay Guthrie in *A Memory by the Sea*. There was only one person to see the lad off; and that was James Fraser, his Bible teacher, who was also his guide and friend. Giving the boy some wise counsel, he then placed in his hands a little Bible.

Thirty years later John Ransome was in England for a visit. He had prospered in his distant home. The first person he sought on his return was his old teacher in the mission. The little Bible was in his pocket.

They stood face to face after the flight of three decades. James Fraser could not identify John Ransome. "Do you really know me? Have we really met before? Are you one of my old boys?" Such were the questions rapidly asked by James Fraser.

The little Bible was now in the hand of John Ransome. Said he, "Look at that, sir! You gave me that. It sailed with me to Queensland. It has been the guide of my life. I owe my soul under God to you."

Joy lit up the face of James Fraser and gladness filled his heart, for he recognized the Bible. The men embraced each other after the separation of the long years.

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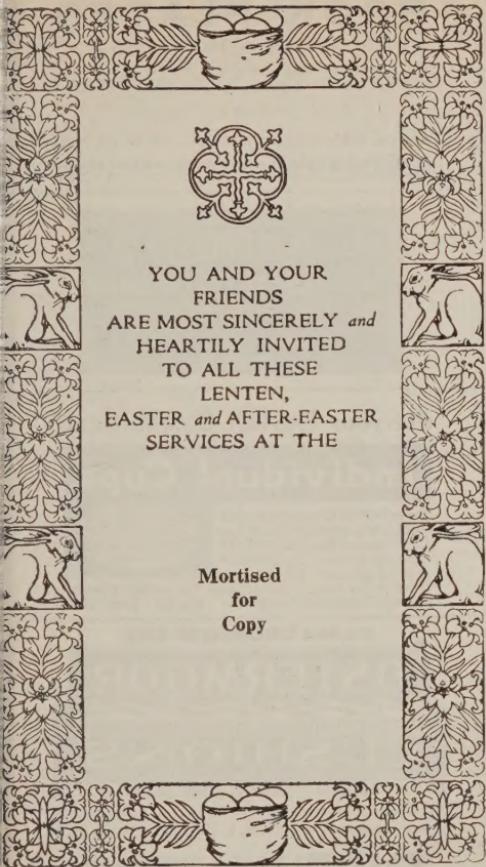
Eph. 4:32. "Be ye kind one to another."

It would have been a simple and easy thing for a prosperous and prominent merchant in Syracuse, New York, to have given a little girl some money, had she appealed for the same. But he did a bigger and better thing when he exemplified the teaching of the Golden Rule in a very practical manner.

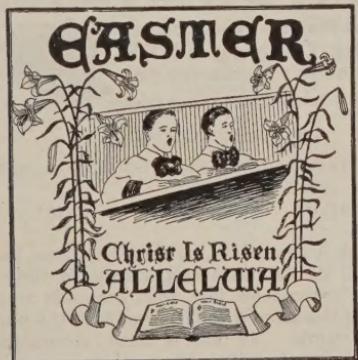
The child had piled her little wagon high with kindling wood, and trundled it out of the alley. But the wheels caught, and she could not pull it up on the sidewalk. Vainly she tugged, for the load would not move.

Disinterested citizens passed on their way, and simply glanced at the little girl. Her efforts with the huge load seemed almost a joking matter to some of them. Automobile drivers went by, but they could hardly be expected to stop.

The child's Good Samaritan came in the person of the kindly merchant. Seeing the plight of the girl, he took the handle of the little express wagon, lifted the wagon out of the trap and up to the sidewalk.



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Jer. 13:23. "Can the Ethiopian change his skin?"

Psa. 51:10. "Create in me a clean heart, O God."

A little colored boy, so the story goes, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds and lay down on the lawn in the hot sun with the hope of turning white. It was a very uncomfortable and disappointed little boy whom his mother admonished a couple of hours later.

"Lan's sake, chile! Don't you know ye can't make white folks of yerse'f by bleaching from the outside?" she asked.

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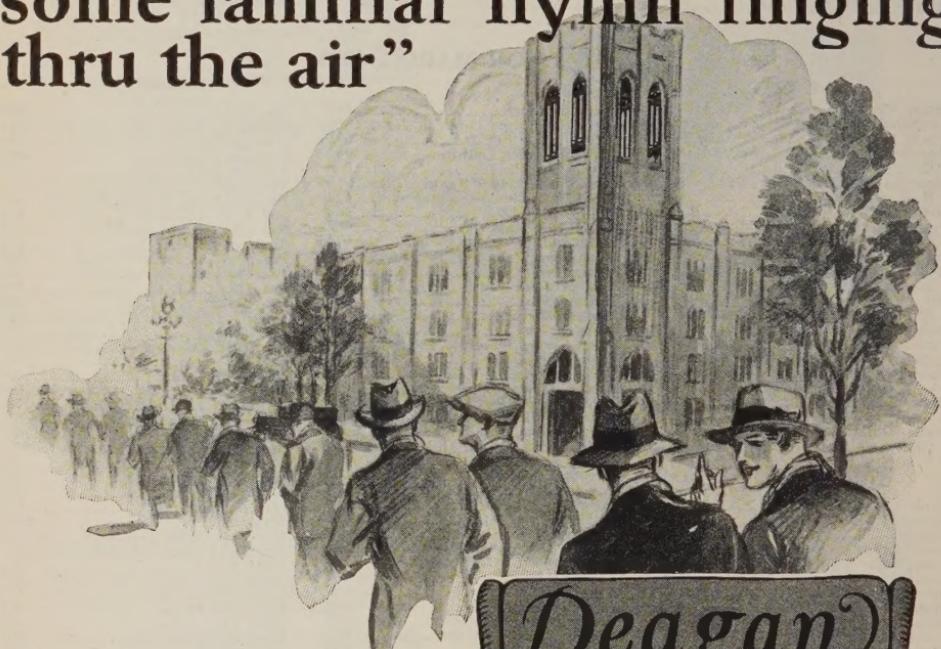
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